The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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GOD ANSWERS PRAYER

TESTIMONY TO THE INCONTROVERTIBLE FACT BY ONE WHO KNOWS

February 3, 1927.

MY BROTHER IN CHRIST:

Many years ago I prayed that I might be called to the vocation of Prayer (it was perhaps forty years ago). I wrote it down in a book, together with some other prayers which I offered at that time in sincerity of spirit. But the circumstances of my life greatly changed. I was so occupied and handicapped, so wearied and distracted, that I hardly read my Bible, and found no regular time for prayer.

Moving repeatedly and discarding the things that were of no use, I destroyed the old prayer journal, first glancing through it with a flush of shame that I had ever asked of God the several things written there.

Wouldn't you think with that the Lord would have let me drop?

But, no! My forgetfulness and faithlessness had not made Him faithless. And now I have outlived all my kindred before me, and those of my own generation, to see every one of those prayers I refer to literally answered. What shall I say?

My mouth is shut. My heart is enlarged. It is a biography that can't be written. But it is such as many others in the "Book of Life" which bear testimony to the incontrovertible fact that **God answers prayer.**

So I am delighted with your letter, and with others of like kind that come to me from widely different sources, pointing the way for me to enter into Gospel service from the little chair and room and place where I am unto the uttermost parts of the earth, in every latitude and longitude where man is found.

I believe that through human and natural channels God sends the information and appeals to me, that I may go with asking, petition, supplication and intercession before Him for His answer to the need.

I have been in the home school of prayer for over two years. It is my business. First I learned—was forced to learn—to pray. Next I learned a little **how** to pray (I was in the laboratory room). And lastly, I am learning the people and things to pray for—never omitting heart worship, and praise, and thanksgiving, and the continual instructions of the Word, to be received in the obedience of faith.

MR. AND MRS. RICHARD HILL AND SON
Members of Moody Church, Chicago, Laboring in Roumania.

My vocation is prayer.

My pen is my only implement of service, and this is held by a very weak hand. But "I have hold on One Who is mighty."

I do pray for the further printing and distribution of the Russian Bibles and Bible Concordances, for the Bible Schools in connection with the entire "European Harvest Field" work, for the pastors, teachers, missionaries, and the wherewithal of support, for more laborers, and for more converts.

Like Peter and John said to the lame man, "Silver and gold have we (I) none, but such as I have give I unto thee". I am not filling out your blanks with names, for I am waiting for the addresses of thirty-two Bible Schools which I have written for. I have almost no contacts with people, and almost no correspondence, except for soul-winning and with Christian Societies.

I can use but few of the tracts or hand-out literature. The folder that came with your letter,—for every day in the week,—I read with much interest, and directly slipped it into a letter I was posting. Will you kindly send me half a dozen duplicate copies. I could not use to advantage a large number,—not more than a dozen, I think.

In beginning my prayer course through the countries around the world on my globe atlas, I started with remotest northeast Asia. I was induced to search out the marked towns on the map within the Artic Circle. I saw them few and lone, and my heart told me they are cold and dark for want of the Light of Life. I thought of Dobrinin, but he can't reach these so far away. But the Gospel **must go** to the ends of the earth, where these are, for they cannot come to the Gospel lands to get it. Prayer-breath will blow it out to them somehow.

"I know not by what methods rare,
But this I know, God **answers** prayer."

More and more abundantly, God bless your Society, and the affiliated American-European Fellowship, and yourself and other officers in your sacred responsibilities and in your personal, individual lives.

Very sincerely,

Beeville, Texas. Mrs. X. T. B.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

By the Office Staff

JAIL MINISTRY

Those of us who have at any time visited a jail and looked into the sin-scarred faces of those who have been placed by the law behind the iron bars, have been greatly moved with compassion. The criminal career that has been laid bare before us of some of the very young men and women in the jails of the larger cities we have visited in this country is well-nigh heart-breaking. God-defying, profane, vulgar and vindictive, this constantly-increasing army of men and women, who have not only broken the law of their country, but, who are also under the condemnation of God's broken law, present to us a challenge to put forth greater effort to carry to them at once the Good News of Redemption.

We were very glad to note in a letter (published in this issue), that our Brother Paul Mishkoff who labors in Bulgaria, has also a prison ministry through which he reaches men and women of several nationalities. Especially do we rejoice with him in the salvation of a number of the prisoners in one of the jails he visits, one of whom is now witnessing to his fellow-prisoners to his glorious deliverance from the penalty, pollution and power of sin through his acceptance of the Lord Jesus Christ.

While we hasten to carry the Message of Hope to those in the jails of the cities and towns in which we live in this country, let us also remember to pray for this phase of our Brother Mishkoff's work in Bulgaria. "I was in prison, and ye came unto Me." How these words cheer the heart of the Lord's own who have taken the wonderful words of Life to some sin-laden man or woman languishing in a dark cell, and who, upon making plain the Gospel of the Grace of God, have seen a lost one brought "out of darkness into the marvelous Light".

CONCERNING ONE OF OUR NEW MISSIONARIES

Our Brother Stettler, after many testing-times, but also many invaluable experiences, has reached Roumania, the field of labor to which our Lord has called him. He is already serving in several capacities, at the same time pursuing the study of the Roumanian and Ukrainian languages. Our friends will remember that Brother Stettler is to assist Brother Hill in his Gospel ministry in Roumania and surrounding countries in which the spiritual state of the people is a most appalling one. The intolerance of the prevailing religious system presents grave problems, and little real evangelism is done by the Protestants. There is a crying need for true preachers of the Word to "feed" the multitudes that are "starving" for lack of the "Bread of Life." While passing through Poland, Brother Stettler learned of whole villages begging for someone to bring them the message of salvation; while in Roumania he is confronted with the stupendous task of making known the Lord Jesus Christ to those whose conceptions of Him are distorted to such an extent that we in our enlightened state can scarcely realize the superstition created thereby.

In His hands for His pleasure, we believe our Lord has great and mighty things to accomplish through our Brother, and if you have not already placed the name of this young man on your prayer-list, we would remind you that he closes his latest communication to us with the words: "we pray daily for the Fellowship, and know that we are remembered across the Atlantic."

A PRAYER ANSWER

Our Lord has very graciously answered our united petition for a much-needed worker in the Field in which our Brother Charles Lukesh labors in Czechoslovakia, by sending to us Miss Edna Kauffman, a fine consecrated young woman from Zion Hill, Pennsylvania. Miss Kauffman sailed from New York City on the **"Deutschland"** on February 3rd. How one's heart rejoiced at the scene on shipboard where twelve of Miss Kauffman's friends joined in wishing her Godspeed in her new work in another land where she would have the priceless privilege of ministering in His Name to the women and children who are so needy,—knowing not the great love and compassion of Him whose heart yearns over them. While there must always be a tinge of sadness in parting from one's loved ones, yet Miss Kauffman's countenance revealed a joy which is manifest only in those who have heard and responded to that loving command: "Go ye!" Is there a greater calling for a young man or woman than that of representing our Lord and Saviour Jesus Christ before a lost and sinful world in which the only remedy for its ills is the Message of Salvation? Oh, that young Christians would turn aside for one moment from the babble of voices all about them to listen to the voice of Him to Whom all power is given in Heaven and earth: "As My Father hath sent Me, even so send I you" *(John 20:21)*. Incomparable, incomparable, is the work of making Him known; inestimable, inestimable, are the rewards, but so easily we lose the sense of values, and overlook the eternal truth that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof: **but he that doeth the will of God abideth for ever".**

SOULS ARE ACCEPTING CHRIST IN BULGARIA

Philippople, Bulgaria
December 31, 1926.

Dear Christian Co-workers:

I have received notice of the shipment of second-hand clothing and shoes for our ministry of relief. Praise the Lord! We are very happy, indeed, to hear that. The Refugees and needy ones will be cheered and warmed. I hope to get them soon. You ought to be here to see how many women and men are coming daily to our door asking for clothes. Some of them are almost naked and the weather is very cold. Thanks to you a thousand times for this great help which is coming just in time to save lives.

The greatest joy of the children of God is, I know, to hear that men and women have accepted Jesus Christ as their own Saviour. I am continually receiving letters from many prisoners who were visited and to whom the Gospel was preached. They express their joy in hearing the Good News from Heaven, and thank God, many of them have come to a saving-knowledge of the Lord Jesus Christ. One of the prisoners who has been saved is now witnessing and preaching in the jail. Another, a Turk, has also been saved. He has learned to read and speak Bulgarian, and asks me for Christian literature. And so, I could go on and on mentioning case after case of those who are incarcerated, but who are enjoying the Light of the Glorious Gospel.

Paul L. Mishkoff.

THE NEW RUSSIAN BIBLE

In November of last year, just a hundred years after the dissolution of the first Russian Bible Society, a new edition of the Russian Bible was printed in Leningrad, 25,000 copies having already come from the press. This new edition is in keeping with the early Synod version, but omits the uncanonical books. Just as the British Bible Society gave for the printing of the Russian Bible in 1813, so the American Bible Society last year provided funds to cover the cost of typesetting and plate making of this latest Russian Bible.

But the population of Russia has so increased that the 25,000 Bibles just printed will disappear among the people without making much headway toward supplying the great hunger for the Word of God.—*Norman J. Smith.*

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

A HEAVENLY VISION

"I was not disobedient unto the heavenly vision" *(Acts 26:19)*.

Paul is before Agrippa and on trial. He makes his defense and gives utterance, among other things, to this great statement. He had a vision and it was a Heavenly vision. Earthly visions he had had were numerous, but too commonplace and cheap to make mention of. But here was a vision worth while, and oh, what a vision it was. It was the vision of the Christ of God whom he was bitterly, yet ignorantly persecuting. He persecuted Christ because he did not know Him; but Christ appeared to him and he saw the Son of God in the Glory. It was a vision that changed his whole life, and sent him forth as the Apostle of the very One he had so terribly hated and persecuted. It was a vision that gave him a new outlook upon life and a new prospect for eternity, a vision that never faded from his memory.

It was not a dream Paul had, nor was he smitten by the sun and laid low by a sunstroke. It was a vision of the Son of God Paul had, and he was smitten by the Sun of Righteousness and laid low by a Sonstroke. He was smitten and laid low by the glory of the Son of God. Paul was truly humbled by the vision he had and all his pride was laid in the dust and his self-righteousness withered. The vision Paul had was a "Heavenly vision" because he saw Christ in Heaven in His Glory. The need of to-day is for a real spiritual vision of the Lord Jesus Christ. So many messages all about us are of the material things, because the visions of the messengers are merely earthly. The material things are engrossing the masses and the world's dust has been blown into the eyes of many of God's people so that their vision has been marred. But few religious leaders of to-day have a message of spiritual significance and many of these have only a word of some peculiar experience at best.

But we would see Jesus, and we must needs see Him in the Word as well as in and through those who can tell us of a heart and soul knowledge of Him, and a sight of Him that has changed their lives. Yes, our hearts long for this vision and our souls bend low at God's footstool in humble petition that we may more clearly and more fully see Christ as He is revealed in the Word, and also, that more of His own dear children may be brought to the place where Christ may be seen in their lives. There must be obedience to the Heavenly vision in order that Christ may be reflected in the lives of His people, and obedience to that vision is costly and often quite painful. Are we willing to pay the cost and to endure the pain? Beloved, it is blessed to go forth in the power and under the blessing of such a vision, to proclaim Christ in all His blessed fullness and to reflect Him in our lives day by day.

A BOLD AND COURAGEOUS TESTIMONY

"And Joshua the son of Nun, and Caleb the son of Jephunnah, *which were* of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us: a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not" *(Num. 14:6-9)*.

These blessed words stand out in letters of gold in the midst of a scene of doubt and unbelief. They constitute the earnest and true testimony of Joshua and Caleb, who knew the Lord and believed His Word with implicit confidence.

The congregation of Israel had just raised their voices against Moses and Aaron, in grievous and terrible murmuring *(vss. 1-4)*. Their murmuring in unbelief provoked the earnest spirits of Joshua and Caleb, who rose up in triumphant faith and gave a bold, earnest testimony for God and the truth. They had been sent to spy out the land, and to bring back a true report concerning it. This they did; and what a testimony it was!

We call attention to three very important spiritual facts of truth in connection with the testimony of Joshua and Caleb.

1. A bold and courageous testimony for the Lord is grounded in faithfulness to Him and the testimony of His Word. These two humble servants of God delivered a true testimony for God and His Word, irrespective of what the result might be. Their testimony was full, clear and uncompromising. They did not mince words, dodge the issue, becloud the truth with indistinct and indefinite phraseology and fine-spun meaningless sentences. They maintained the truth as to Israel's inheritance in the land, and they also witnessed to the truth that God would bring them into the land *(vss. 7-10)*. Joshua and Caleb, because of their faith in God and His Word, were enabled to bear a full, clear, and uncompromising testimony to the truth of God; they bore a faithful, earnest and courageous testimony concerning it.

The spiritual lesson is clear and unmistakable. The land of Canaan, the promised land, Israel's earthly inheritance, is a type of the believer's Heavenly portion and possession in Christ. The believer, potentially and judicially, is in the Heavenlies in Christ *(Eph. 1:20; 2:6)*. God sees every believer before His face in Christ; he is accepted in Christ and so also as Christ. In Christ, the believer is blessed with all spiritual blessings *(Eph. 1:3)*. His portion and possessions are in Christ. This is true of the present. The believer is a Heavenly being; he is not of this world (world-system) *(John 17:14)*; his citizenship (politics) is in Heaven *(Phil. 3:20)*; he is a stranger and pilgrim on earth *(I Peter 2:11)*. This is likewise true of the future. The believer lives in the hope and expectation of a future Heavenly portion and of future Heavenly possessions. The believer is a Heavenly being, has Heavenly and spiritual blessings, a Heavenly portion, a Heavenly conflict and a hope of Heavenly glory.

It is important that we maintain the truth as to the proper portion and inheritance of the saints. There is a strong tendency to corrupt the truth—to fritter it away—to surrender it—to let go of it—to lower the standard. In these days of apostasy many of God's people have yielded to this evil tendency and are failing to maintain a pilgrim character. They have been drawn into the current of worldliness; they have been side-tracked into the work of world-reform and world-betterment; they have been misled into the work of furthering a social gospel, and of seeking to reconstruct society and to establish a Christian civilization in the earth. The most urgent need to-day is, that God's people hold the Truth of the Heavenly position of believers in Divine power, of being able to say, "We speak that we do know, and testify that we have seen" *(John 3:11)*.

2. A bold and courageous testimony for the Lord finds its secret and source in being full of faith, as well as in living under the power of the truth of God's Word. Joshua and Caleb had been in the land, they saw it for themselves, with their own eyes. But this is not all. The ten other spies had also seen the land for themselves, and they gave a good and true testimony concerning it. Said they to Moses and Aaron:

"We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it" *(Num. 13:27)*.

The ten spies saw the land, they saw that it was a good and a pleasant land; but in all their seeing they lacked the vision of faith; they saw not God, they saw not His power; they saw only the insurmountable difficulties.

(Continued on page 5.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE BOOK OF REVELATION

EDWARD DREW, *Pastor Madison Ave. Baptist Church, Paterson, N. J.*

STUDY NUMBER 22, CHAPTER 22

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" *(Rev. 22:1-5)*.

The Everlasting Ages

The last chapter of the Bible is the most majestic thing ever penned. It is God's final touches in His revelation of eternal things and the unfolding of the ages. No purely human mind could conceive what is in this chapter. Here the mind of God is manifest indeed, for the mind that conceived this chapter was perfectly at home in eternity amid the everlasting ages.

The Holy City

The first five verses of the chapter give us the completion from chapter 21 of that Holy City. We hope our readers are persuaded that this is a literal city. We ought to read constantly what God tells us about it until we long for it, for God declares He is not ashamed of those who have set their hearts upon that city which He has prepared. What shame that He should prepare the city and tell us so much about it, and that then we should ignore it!

The River

Wherever God works there is a river. When God estabished Eden there was a river flowing in the midst thereof. When Ezekiel describes the Millennial Temple there is a river flowing from it. And here in the Holy City, from the Throne of God, for the nations on earth, there is a river. There will be no more sea, but there will be a river, for a river brings life and joy and blessing wherever it goes.

A flowing river is God's plan for each Christian. In John 7: 37-39 Jesus said that each believer would receive the Holy Spirit, and that when He, the Spirit, was in them, "out of their inner life would flow rivers of Living Water". So that is what the Lord designs for each of us; to be a river of Living Water, taking blessing and life and gladness everywhere.

Healing

In the 2nd verse we have the word healing, and that would imply sickness or at least weakness among the nations. We have already been told that the curse and all pain and dying has passed away, and it would seem that healing is not necessary. The word translated "healing" here, in Luke 12:42 is translated "household," so the last of verse 2 would read thus, "the leaves of the Tree are for the household of the nations". That is good sense, and I am persuaded that this is the proper rendering. In Genesis 2 the human race was shut out from the Tree of Life, but now the nations as a great household are permitted to eat.

Octave of Blessing

In verses 3-5 we have the eternal blessedness of the Holy City described in eight things, which is an octave. (1) Entire absence of the curse. (2) Perfect government from the Throne of God and of the Lamb. (3) Perfect service. (4) Perfect vision; for they shall see His face. (5) Perfect identity and ownership; for His name shall be in their forheads. (6) Entire absence of night and of darkness. (7) Perfect light; for it shall be from Him in whom is no darkness at all. (8) Perfect authority; for they shall reign with Him.

Now that is an octave, and it is only an octave that satisfies. Seven is the perfect number, but it does not satisfy. If you think it does try it on your piano. Start at C and run up to B which is seven full notes, and stop there, and see if your mind or ear is satisfied. No, it needs the eighth note. Now eight is resurrection. Jesus was in the grave on the seventh day, and arose on the eighth day (after three days in the grave, of course), but according to the calendar, the eighth, or the first of a new week. Resurrection brings in a new thing; for while the old was perfect, ending with a Sabbath, it did not satisfy. Only the resurrection life in Christ can fully satisfy.

See His Face

We read in Ecclesiastes 1:8, "The eye is not satisfied with seeing nor the ear with hearing". We have never seen that which so satisfied the eye that we felt we never wanted to see another thing. We have never heard harmony so exquisite that we felt that we never wanted to hear anything else. But when the eye sees the face of Jesus, and the ear shall hear His voice, we shall for the first time in our existence be fully and perfectly satisfied.

Keep These Sayings

"And he said unto me, These sayings are faithful and true: and the Lord God of the Holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book" *(Rev. 22:6-7)*.

Verses 6 and 7 bring us back to the purpose of the Book of Revelation, and just what attitude we must take toward the Book to be pleasing to the Lord. The Book was given to tell us the things shortly to come to pass, so it is the declared will of God that His people should know the things He is about to do. We are criticized much for speaking on prophetic subjects, but we are convinced that it is God's will for His people to know these things. Verse 16 tells us that these things are to be testified to in the churches. This is our authority and we are satisfied.

Verse 7 also says, "Blessed is he that keepeth the sayings of the prophecy of this Book". We do not know exactly what "keeping the sayings" may mean, but we may get some light on it from Mary in Luke 2:19, who, when the angel had given his message, "she kept all these things, and pondered them in her heart". "Keeping" and "pondering" may go together, and we do know that to ponder these things will help us greatly in "keeping" them.

A Fixed State

There is some difference of opinion as to the meaning and purpose of verse 11, but of this we can be sure—it shows a state where change is absolutely impossible. Now, in this time, a man may have a measure of righteousness and yet fall into the most grievous sin, or a man may be vile, and be an outcast, and yet be "born again" into the new life in Christ, where all things become new. But in the eternal state things are unalterably fixed. Men in this day presume on their power to change, but in the age to come no change is possible for ever.

Wash Their Robes

In verse 1 we have a blessing pronounced on those who "do His Commandments" for they have a right to the Tree of Life. The expression is not a good translation, for the Revised Version as well as all other good versions read "Wash their robes" instead of "do His Commandment". We say again that we do not wish to be accused of altering the Scriptures, but this corrected

reading is inserted in the margin of the Scofield Bible, and is accepted by all good teachers. And this reading is according to the Gospel of God's Grace, while the other is not, and places salvation on the basis of works.

The Morning Star

Verse 16 is spoken by the Lord Jesus Himself and He takes the title of the Morning Star. The Old Testament ends with the title "Sun of Righteousness" *(Mal. 4:2)*. The two titles each have a dispensational application. The morning star heralds the near approach of morning even while it is yet dark, but the sun ushers in the day. Christ is the Morning-Star to the Church and the Sun of Righteousness to Israel. The Morning Star awakens nobody, and is seen by those who are awake and watching, while the sun awakens all the earth. The morning-star comes and goes and few are aware, but the whole world knows the sun has arisen. So when He comes as the Morning-Star only the Church will know and go out to meet Him, for she has waited for Him, but all the world will know when He comes to reign, for "every eye shall see Him" *(Rev. 1:7)*.

Root and Offspring of David

This expression in verse 16 would be an enigma to us if we did not know One who is Son of God as well as Son of Man. How can the same being be the root as well as the offspring of another. We can understand that He is the Son of David, that is the offspring. But how can the same being be the "root" of David; that is, the one from whom David sprang? It is the old question of Psalm 110:1: How can David's Son be David's Lord? This is the question Jesus asked the Jews and they could not answer *(Matt. 22:41-46)*. But it is no enigma to us for we know that the One who was born the Son of David, was the Son of God who Himself gave David being.

I Come Quickly

These are the last recorded words of Christ. They are spoken by Him three times in this chapter. Did He mean that this is the important thing by this reiteration? We think so. We believe that together with the great doctrine of "justification by faith," it should be heralded from every pulpit in the land. He Himself has left it with us as His final message.

Come

This is the final word spoken by John, "Even so come, Lord Jesus". This should be the response of the whole Church. The attitude of the entire Church should be that of waiting for Him. In verse 17 we read, "The Spirit and the Bride say, Come. And let him that heareth say, Come". We believe this is an invitation to Christ to "Come" according to His promise. He says He is coming, and the writer of these lines can answer back, "Come, Lord Jesus".

"Sleeping, or waking, redeemed ones together,
Caught up the Lord in His glory to see,
Death with its sting shall again threaten never,
We like our Lord shall forevermore be."

A BOLD AND COURAGEOUS TESTIMONY

(Continued from page 3.)

Joshua and Caleb looked at the land, the giants, the high walls and everything they saw, through the eyes of faith. In all and above all they saw, they saw God in His power and faithfulness. They knew the land was theirs, in the purpose of God; that it was worth having, as the gift of God; and that they were well able to possess it, by the power of God. They were men full of faith, and so also full of courage, and full of power. The secret of the faithful testimony to the truth of God, of Joshua and Caleb, was their faith in God. They lived under the power of the truth; the truth gripped them vitally and held them with power. Blessed men!

Beloved, let us lay this to heart. The thing that lay at the foundation of the earnest and true testimony of Joshua and Caleb, is the secret of a vigorous, energetic and earnest testimony these days. We need to be full of faith,—vital, energetic faith. We need to hold the truth in the power of the Spirit of God; we need to be delivered from mere intellectuality; the truth should grip us vitally and hold us under its mighty influence and power. Then, and then only, can we bear earnest and true testimony to the Word of God, and live true to our Heavenly calling and in the constant enjoyment of our Heavenly portion in Christ Jesus the Lord.

3. A bold and courageous testimony for the Lord finds its re-enforcement in living in the Presence of God, which raises the believer who lives thus above all doubt and fear. Joshua and Caleb were living in the light of the Divine Presence, which may readily be gathered from the words of testimony, when they said to Israel, "Jehovah is with us: fear them not". What a contrast between Joshua and Caleb and the congregation of Israel! Joshua and Caleb were living in the light of Jehovah's Presence, while the whole congregation were wrapped in the dark shades of their own unbelief. The difference was faith and unbelief. "This it is," says C. H. Mackintosh (Notes on Numbers), "which ever marks the difference between even the people of God. You may constantly find persons of whom you can have no doubt as to their being children of God, but yet they never seem to rise to the height of Divine revelations as to their standing and portion as saints of God. They are always full of doubts and fears, always overcast with clouds, always at the dark side of things; they are looking at themselves, or at their difficulties; they are never bright and happy,—never able to exhibit that joyful confidence and courage which become a Christian, and which bring glory to God.

"Now all this is truly lamentable; it ought not to be; and we may rest assured there is some grave defect—something radically wrong. The Christian should always be peaceful and happy, always able to praise God, come what may. His joys do not flow from himself or from the scene through which he is passing; they flow from the Living God, and they are beyond the reach of every earthly influence. He can say, 'My God, the spring of all my joys.' This is the sweet privilege of the very feeblest child of God. But here is just where we so sadly fail and come short. We take our eyes off God, and fix them on ourselves, or on our circumstances, or grievances, or our difficulties; hence all is darkness and discontent, murmuring and complaining. This is not Christianity at all. It is unbelief—dark, deadly, God-dishonoring, heart-depressing unbelief. 'God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.'

"Such is the language of a true spiritual Caleb,—language addressed to one whose heart was feeling the pressure of the difficulties and dangers which surround him. The spirit of God fills the soul of the true believer with holy boldness. He gives moral elevation above the chilling and murky atmosphere around, and lifts the soul into the bright sunshine of that region 'where storms and tempests never rise.'"

The secret of living above doubts and fears is to live in the presence of God. "The Lord is at hand" *(Phil. 4:5)*, is a most blessed and a most comforting truth. But it is real only to faith. God's people need to count upon this fact by a hearty reckoning of faith, in order that they may have the conscious enjoyment of it in their daily experience. They need to count upon His presence, they need to acknowledge and recognize it. They need to practice the presence of God and so live under the shadow of the Almighty. God's people are strong when they are conscious that God leads.

It is said when a clan of Highlanders were led to battle by their chief, he had only to show them the enemy and with one tremendous shout they leaped upon them like lions. It is so with the people of God. When they are conscious of the presence of God, they are strong, resolute, courageous and heroic. Faith in God dispels the gloom, drives away all doubt and fear, and makes victorious. In God is our confidence of victory. With God present no man's heart fails him, no doubt enters the host.

DECEPTIONS OF TO-DAY

AND THE WAY TO OBTAIN FULL DELIVERANCE

By F. Spencer Johnson, *Evangelist, England*

Many of God's children, who have passed through strange and supernatural experiences, are discovering that they have, after all, been deceived. They imagined that they had been led by the Holy Spirit: and yet, as time went on, nothing but darkness and despair filled their despondent souls! Others are now finding out that Spiritualists (or more correctly—Spiritists), claim to be able to display the same gifts that lead on to similar experiences. And not only Spiritists, but many other sects that boast of their ability to be their own saviours; despising the Atoning work of Calvary, and ridiculing God's gracious plan of Redemption. No wonder then, these sincere believers began to question whether they had obeyed certain laws in ignorance, and that a spirit **other than the Holy Spirit,** had led them as an "angel of light". D. M. Panton in his book—"Spiritualism, its origin and character," says:—"That in these last days the Church will be confronted with demoniacal seductions. Spiritualists will make the most daring claims and loftiest assumptions." "Such men are False Apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan himself fashioneth himself into an Angel of Light" *(II Cor. 11:13).* "People talk of Pentecost," says Sir A. Conan Doyle, "as something mystical. I and my wife have been in an upper room in Glasgow, with twelve persons, and we all saw the 'flames of fire' flickering around and settling on our heads. We all felt a 'mighty moving wind,' and we heard a great voice speaking to each one of us, in tones rolling, and sonorous.

"The Churches must come to us for the spirit power they have lost. We do not want an amalgamation. We are far bigger than they. If the Churches will come to us humbly, we will help them." On all hands movements are thus pressing in upon us, claiming to be revived Pentecosts; revelations of angels; gifts of healings, and embodied resurrections of the miraculous Church of the Apostles."

The crisis therefore, is critical and grave. Thus confronted, it is both useless and dangerous to take refuge in the averted face, or in a cultivated ignorance; and much more dangerous to accept any "revelation" whatever on its surface claim. "We cannot be sure where these messages come from," as even Professor Barrett assures the Church Congress, (1922). "The Apostolic warnings we do well to remember." "Moreover," continues Mr. Panton, "it is the direct command of God—'Prove the Spirits' *(I John 4:1),* thus we have no option; **no spirit movement or spirit action must ever be accepted without submission to, and authentication by, the Divine tests.** These tests therefore rule the situation."

It must be carefully observed that spirit-visitants can be directly challenged. That a spirit can be isolated from the person "controlled," that the spirit-being, and not the human medium, both receives the challenge and gives the response, a summary of mediumship by Professor Lombroso will reveal:—"There are speaking mediums; pneumatographers, who call forth direct writing without use of a pen; evokers of phantasms; photographers, who print the forms of invisible spirits upon photographic plates, even in the dark; glottologues, who speak unknown tongues; intuitive writers, who hear in the brain a voice dictating to them what they shall write; and acoustic mediums, who hear with their ears the voice of spirits.

"So we arrive at the main Test. If I myself find some personality other than myself employing my vocal chords, to utter words intelligible, or unintelligible, or employing any other member of my body to manifest himself—**I must at all costs test him thoroughly by God's appointed tests, before I sanction his further use of my members.** If I find no supernatural answer in plain, straightforward terms, then I am to hold the fortress against him: for I know that God will answer without shuffling or circumlocution. And if a fellow Christian should be the agent of a spirit, I must also test **this** spirit; and the Christian speaking in "Tongues" ought to co-operate with us to let the spirit establish his identity."

REAL GENUINE TESTS ARE NEEDED.

It is absolutely necessary to be dead in earnest about this matter. Many say: "Is Jesus Christ come in the flesh"? in a half-hearted and mechanical manner *(I John 4:2).* But the whole of this Chapter must be honestly studied to get beneath the surface of its deep and profound meaning. If we believe Christ is "God manifest in the flesh", we can declare it with a strong faith in His Divinity and Deity. Our exalted Saviour, Conqueror of the world, the flesh, and the Devil.

All this must be the living force underlying our Faith, that He has positively been "manifested in the flesh". Furthermore, He was "manifested to destroy the works of the Devil". "Let the redeemed of the Lord say so". Faith is strengthened and developed by holy boldness. Again, we read:—"Greater is He that is in you, than he that is in the world" *(I John 4:4).* Here we are brought into a clear understanding regarding two distinct personalities:—

1. Our Lord Himself. The Indwelling Christ. "Oh! what a Salvation this, that Christ liveth in me."

2. "He that is in the world." Our Adversary. The man who is teachable, will be willing to allow the Holy Spirit to unfold to him the Divine Laws of testing the spirits. He will turn God's Word into prayer at every available opportunity, and thus he will guard himself. "O, Lord, in Thy Name, I stand for all Truth, and against all error, that may come to my mind. Thou art the God of Truth, and art greater than he who is in the world to deceive souls with error."

Here we are on a solid rock basis of prayer, which embodies the grand principles in I John 4:6. But some are filled with fear. "I dare not test my experiences," says one. "If I did I should be afraid, I might lose what I have gained." In verse 18 we read:—"Fear hath torment," and there is always a tormenting expression upon the faces of those who dare not test some ecstatic experience!

"Our love is made perfect," i.e. fully matured, "that we may have boldness in the day of Judgment" *(vs. 17).*

There is a boldness for the present day. It springs from Calvary's Cross. The place where the Adversary was judged, and defeated. We have boldness to declare:—"Lord, I thank Thee, that Thou did'st judge and overthrow Satan, and his forces on the Cross. I praise Thee for the boldness Thou dost give me to resist him. Drive out of my heart all fear. Fill me with Divine Love, even the Love of Calvary. Greater art Thou, O my Lord, my Indwelling Saviour, than he that is in the world. I love Thee because Thou did'st first love me."

* * * *

THE VALUE OF TESTING any supernatural manifestation will soon be recognized. The Banker tests the golden coin. If it is genuine we value it all the more. He may test it with acid, or by any other process he chooses; but it has lost nothing, rather is our confidence increased after the test, because we know it is real gold.

If it is spurious or doubtful, it is better to know the Truth and suffer the loss.

IT WOULDN'T GO DOWN

The little girl came running to her mother with a woeful countenance and a hopeless story.

"My dolly is sick", she said, "and I don't know what to do about it. I gave her water and she can't swallow that; sister gave her a pill and she can't swallow that".

"Well", said her mother, who leaned a little that way herself, "don't you think you had better try Christian Science for her"?

"We have tried it", said she, "and she can't swallow that".—*Selected.*

THE MEASURE OF THE DIVINE IN THE LIFE OF PAUL

By Chas. F. Reitzel, *Altoona, Pa.*

It is interesting to note the extent to which Jehovah entered into the life and work of Paul, as told in the first chapter of the book of Galatians. Thus fittingly does the first chapter of Galatians serve as an introduction to that marvelous Epistle in which the work of man is utterly ignored.

1. **Paul's apostleship was of God.** "Paul, an Apostle, **not of men, neither by man,** but by **Jesus Christ,** and **God the Father"** *(v. 1)*. It is thought by many that Paul is here speaking in allusion to the call of Matthias, who was selected by a set of **men** at Pentecost *(Acts 1:23-26)*.

2. **His calling and separation were of God.** "It pleased **God, who separated me** from my mother's womb, and called me by his grace *(v. 15)*. Happy, indeed, is the minister of the gospel who can say the same thing, and who has not been led into the ministry with a view to a life of ease, or for the pittance ministers, as a rule, receive as their remuneration.

3. **His source for consultation was of God.** He "conferred not with flesh and blood" *(v. 16)* when he was called to preach; that is, he did not talk the matter over with men to learn what they would do about it. Nor did he even consult ecclesiastical authority—"Neither went I up to Jerusalem to them which were apostles before me" *(v. 17)*. One would naturally suppose that Paul would have talked the matter of his call to the ministry over with the men who had been called to be apostles before him, but he did not. What did he do? Well, he says, "I went into Arabia" *(v. 17)*. And what for? To preach? We think not, but in all probability he went into one of the deserts of Arabia, that he might be alone to talk the matter of his call over with God.

Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer.

4. **The gospel he preached was from God.** "But I certify you, brethren, that the gospel which was preached of me is **not after man.** For I **neither received it of man,** neither was I taught it, but **by the revelation of Jesus Christ** *(vs. 11, 12)*. No worldly subjects found place in Paul's preaching. He taught no humanly constructed system of ethics. He had something profoundly better; he had a divinely conceived atonement which he had been taught by a revelation of Jesus Christ.

5. **The court of approval of Paul's work was God.** "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ" *(v. 10)*. What a catering these days to the whims and fancies of men. Not so with Paul.

6. **The Witness Paul called into question to substantiate his messages was God.** "Now the things which I write unto you, behold, **before God,** I lie not" *(v. 20)*. The best means of testing the orthodoxy of a sermon is God Himself. It is better than the test to which men are put in preaching trial sermons. Happy is that minister who need not fear to call upon God to substantiate his sincerity and the truthfulness of his utterances.

7. **The trend of Paul's influence was Godward.** "And they **glorified God** in me" *(v. 24)*. Ah, brethren, whom do men glorify by hearing us preach? Do they go away from our services, and say, "What a great preacher! what charming rhetoric! what perfect diction! what unanswerable logic!" or do they say, "Oh, what a Christ! what a gospel! what depths of saving grace!" "Let your light so shine before men, that they may see your good works and **glorify your Father which is in heaven".**

8. **The object of his glorying was God.** "God and our Father, to whom be glory for ever and ever" *(vs. 4, 5)*.

9. **The blessings of His benediction were of God.** "Grace be unto you, and peace **from God the Father,** and from our Lord Jesus Christ" *(v. 3)*.

"For of Him, and through Him, and to Him, are all things, to whom be glory for ever. Amen".

FELLOWSHIP OF HIS SUFFERINGS

Ethel V. Bougher

"Howbeit, what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know Him, and the power of His resurrection, and the **fellowship of His sufferings"** *(Phil. 3:7-10, A. S. V.)*.

We dare say that every redeemed one has turned again and again to these sublime verses to dwell on the wealth of meaning found in them. Like Paul, they have made it their chief ambition to "Know Him." But, many have stopped there in their appropriation of the message of the text, and have not entered into complete realization of the fact that to really "know Him, and the power of His resurrection", involves suffering with Him. The word "fellowship" in this instance may also be translated "communion," and to commune, we believe, implies an understanding and entering into the very thoughts and life of another. To know Him, even the Saviour of the world, and to enjoy experimentally the power of His resurrection in our daily life, we must bear with Him the reproach of the world; the contradiction of sinners; the oft-repeated rejection of the message of salvation we carry to the lost; the heartaches and wounds of our own friends; yea it may mean the very loss of our life for His testimony. But, there is no other way but the way of the Cross. We are prone to shrink from suffering. In fact, we really know very little of true suffering for His sake, but how shall we fully enter into the fellowship of His glory unless we "fill up that which is behind of the afflictions of Christ," who was made perfect through sufferings. "If we suffer, we shall also reign with Him." Meditate on these things, beloved friends, and hesitate not to ask the Lord to take you into the fellowship of His sufferings, for therein lies the secret of power in our Christian life and also the assurance of entering into His glory in the life to come. We are called to go through these sufferings for only a "little while," our Lord says through Peter, and He also tells us that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. And again we read in I Peter 2:21: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow His steps".

"A GOD-INTOXICATED MAN"

Novalis called Cromwell "a God-intoxicated man," and Richard Baxter, who was no friend of Cromwell, describing him, said: "He had a vivacity, hilarity, and alacrity as other men had when they had taken a glass too much." That is what we want, and when we are filled with the Spirit we shall go with alacrity, hilarity, and vivacity that will commend our Master and call for His commendation.—*Selected.*

THE LORDSHIIP OF CHRIST

"I cannot take up the Word of God and read it anywhere but I find written large the Lordship of Christ, from the commencement to the close of the Book. It is announced at His birth—"a Saviour which is Christ the Lord"; it is interpreted in His life; it is sealed in His death; it is justified in His resurrection; it is expanded and unfolded in the Epistles of the New Testament; and it is consecrated in the Apocalyptic vision of John that Christ is Lord, that Christ is King."—*J. Stuart Holden, D.D.*

"THE LORD STOOD BY HIM"

"That night the Roman barracks became to him a Bethel. 'The Lord stood by him'. It was our Lord keeping tryst with His discouraged servant in the castle. The Master knew where he was. 'Friend,' said one who had come to see John Bunyan in prison, 'the Lord sent me to thee, and I have been seeking thee in half the prisons in England.' 'Nay, verily,' replied John, 'that cannot be, for if the Lord has sent thee to me, thou wouldst have come here at once, for He knows I have been here for years.' Yes, the Lord knows where we are."—*Ernest Dowsett.*

CHRIST'S INTERCESSION FOR HIS PEOPLE

(John 17:9-16).

By Bishop J. C. Ryle, D.D.

These verses, like every part of this wonderful chapter, contain some deep things which are "hard to be understood." But there are two plain points standing out on the face of the passage which deserve the special attention of all true Christians. Passing by all other points, let us fix our attention on these two.

We learn here, that **the Lord Jesus Christ does things for His believing people which He does not do for the wicked and unbelieving.** He helps their souls by special intercession. He says, "I pray for them: I pray not for the world, but for them which Thou hast given Me".

The doctrine before us is one which is specially hated by the world. Nothing gives such offence, and stirs up such bitter feeling among the wicked, as the idea of God making any distinction between man and man, and loving one person more than another. Yet the world's objections to the doctrine, are, as usual, weak and unreasonable. Surely a little reflection might show us that a God Who regarded good and bad, holy and unholy, righteous and unrighteous with equal complacency and favour would be a very strange kind of God! The special intercession of Christ for His saints is agreeable to reason and to common sense.

Of course, like every other Gospel truth, the doctrine before us needs careful statement and Scriptural guarding. On the one hand, we must not narrow the love of Christ to sinners, and on the other, we must not make it too broad. It is true that Christ loves all sinners, and invites all to be saved; but it is also true that He specially loves the "blessed company of all faithful people," whom He sanctifies and glorifies. It is true that He has wrought out a redemption **sufficient** for all mankind, and offers it freely to all: but it is also true that His redemption is **effectual** only to those who believe. Just so it is true that He is the Mediator between God and man; but it is also true that He intercedes actively for none but those who come unto God by Him. Hence it is written, "I pray for them: I pray not for the world".

The special intercession of the Lord Jesus is one grand secret of the believer's safety. He is daily watched, and thought for, and provided for with unfailing care, by One Whose eye never slumbers and never sleeps. Jesus is "able to save them to the uttermost who come unto God by Him, because He ever liveth to make intercession for them" *(Heb. 7:25)*. They never perish, because He never ceases to pray for them, and His prayer must prevail. They stand and persevere to the end, not because of their own strength and goodness, but because Jesus intercedes for them. When Judas fell never to rise again, while Peter fell, but repented, and was restored, the reason of the difference lay under those words of Christ to Peter, "I have prayed for thee, that thy faith fail not" *(Luke 22:32)*.

The true servant of Christ ought to lean back his soul on the truth before us, and take comfort in it. It is one of the peculiar privileges and treasures of a believer, and ought to be well known. However much it may be wrested and abused by false professors and hypocrites, it is one which those who really feel in themselves the workings of the Spirit should hold firmly, and never let go. Well says the judicious Hooker, "No man's condition so safe as ours: the prayer of Christ is more than sufficient both to strengthen us, be we never so weak; **and to overthrow all adversary power, be it never so strong and potent.**"

We learn, for another thing, in these verses, that **Christ does not wish His believing people to be taken out of the world, but to be kept from the evil of it.**

We need not doubt that our Lord's all-seeing eye detected in the hearts of His disciples an impatient desire to get away from this troubled world. Few in number and weak in strength, surrounded on every side by enemies and persecutors, they might well long to be released from the scene of conflict, and to go home. Even David had said in a certain place, "Oh, that I had wings like a dove, then would I fly away and be at rest!" *(Ps. 55:6)*. Seeing all this, our Lord has wisely placed on record this part of His prayer for the perpetual benefit of His Church. He has taught us the great lesson that He thinks it better for His people to remain in the world and be "kept from its evil", than to be taken out of the world and removed from the presence of evil altogether.

Nor is it difficult on reflection to see the wisdom of our Lord's mind about His people, in this as in everything else. Pleasant as it might be to flesh and blood to be snatched away from conflict and temptation, we may easily see that it would not be profitable. How could Christ's people do any good in the world, if taken away from it immediately after conversion? How could they exhibit the power of grace, and make proof of faith, and courage, and patience, as good soldiers of a crucified Lord? How could they be duly trained for heaven, and taught to value the blood, and intercession, and patience of their Redeemer, unless they purchased their experience by suffering? Questions like these admit of only one kind of answer. To abide here in this vale of tears, tried, tempted, assaulted, and yet kept from falling into sin, is the surest plan to promote the sanctification of Christians, and to glorify Christ. To go to heaven at once, in the day of conversion, would doubtless be an easy course, and would save us much trouble. But the easiest course is not always the path of duty. He that would win the crown must carry the cross, and show himself light in the midst of darkness, and salt in the midst of corruption. "If we suffer, we shall also reign with Him" *(II Tim. 2:12)*.

If we have any hope that we are Christ's true disciples, let us be satisfied that Christ knows better than we do what is for our good. Let us leave "our times in His hand," and be content to abide here patiently as long as He pleases, however hard our position, so long as He keeps us from evil. That He will so keep us we need not doubt, if we ask Him, because He prays that we may be "kept." Nothing, we may be sure, glorifies grace so much as to live like Daniel in Babylon, and the saints in Nero's household—in the world, and yet not of the world—tempted on every side, and yet conquerors of temptation, not taken out of the reach of evil, and yet kept and preserved from its power.

AN UNSPEAKABLE JOY

It is my privilege to number amongst my friends many dear missionary servants of God. I think of one dear friend who is perhaps to-night the loneliest Missionary in the world. He is working in the loneliest and deadliest region of the Belgian Congo. To reach his station he has a walk from the last outpost of civilization, so-called, of five weeks through the jungle grass. He had to bring his young wife, who was attacked by sleeping sickness, back from the heart of the jungle and leave her in their little home down in the State of Virginia. The other day he went back, leaving his wife and two darling children in Virginia, setting his face steadfastly, and with a radiance that I have seldom seen on a human face, to his lonely station. Yesterday I received this postcard from him, and I want to close what I have tried to say to you to-night about the issues of gatherings like this to-day, by reading the last sentence. It is from a man who, I veritably believe, is the loneliest missionary in the world, separated from all that he loves and with no prospect of seeing them again for years. He says, 'There is a certain unspeakable joy in giving up for Christ the dearest thing we possess on earth.' What is that to me or to you, my friends? You have no career apart from Jesus Christ—none at all; you have a mere ruin of life. It is in Him that you reach your full life. God speaks to you to-night out of the bush that blazes, whose blaze is a guarantee of unfading light and unfailing strength for your every day and your every task. **'Go, and I will send thee'.** I ask you, as now we bow our hearts in prayer, to make answer to Him, but to make the answer with your eyes wide open and to make the answer which is irrevocable, for every spiritual decision registered in this hour is the seed for every one of us of a life full of the brightness, full of the satisfaction, of the glory of God, or a life which dies out in the gloom of uselessness, which settles upon the man who disappoints the expectations of the Lord Most High.

—*Holden.*

WATCHING FOR CHRIST'S COMING

A Sermon by Rev. C. H. Spurgeon

"Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants" * * *(Luke 12:37, 38).*

I am about to speak of the Second Coming of Christ; and I felt thankful that my dear brother's prayer, although we had not been in consultation with one another upon the matter, was in every way so suitable to the subject upon which I am to speak. He led us in prayer to think of our coming Lord; so that I trust you are on the margin of the subject now, and that you will not have to make any very great exertion of mind to plunge into mid-stream, and be carried away with the full current of thought concerning the Second Advent of the Saviour. It is a very appropriate topic when we come to the Lord's table; for, as that prayer reminded us, the Lord's Supper looks backward, and is a memorial of His agony; but it looks forward, and is an anticipation of His glory. Paul wrote to the church at Corinth, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come". By looking forward, in a right state of heart, to that Second Coming of Christ which is

The Joy of His Church,

you will be also in a right state of heart for coming to the Communion table. May the Holy Spirit make it to be so!

It often seems to me as if now, after finding rest at the table by feeding upon Christ, whose real presence we have, not after a carnal sort, but after a spiritual sort,—after that, we sing a hymn, as if we would go out to meet our Lord in His Second Coming, not going to the Mount of Olives to see Him in a bloody sweat, but to hear that word of the angel, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven".

1. First, the Lord will come. He that has come once is to come again; He will come a second time. The Lord will come. He will come again, for He has promised to return. We have His own word for it. That is our first reason for expecting Him. Among the last of the words which He spoke to His servant John are these, "Surely I come quickly". You may read it, "I am coming quickly. I am even now upon the road. I am travelling as fast as wisdom allows. I am always coming, and coming quickly." Our Lord has promised to come, and to come in Person.

Some Try to Explain the Second Coming

as though it meant the believer dying. You may, if you like, consider that Christ comes to His saints in death. In a certain sense He does; but that sense will never bear out the full meaning of the teaching of the Second Advent with which the Scripture is full. No; "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God". He who went up to heaven will come down from heaven, and stand in the latter day upon the earth. Every redeemed soul can say with Job, "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another". Christ will as certainly be here again in glory as He once was here in shame, for He has promised to return.

When will He come? Ah, that is the question, the question of questions! He will come in His own time.

He Will Come in Due Time.

A brother minister, calling upon me, said, as we sat together, "I should like to ask you a lot of questions about the future." "Oh, well!" I replied, "I cannot answer you, for I daresay I know no more about it than you do." "But," said he, "what about the Lord's Second Advent? Will there not be the Millennium?" I said, "I cannot tell whether there will be the Millennium first; but this I know, the Scripture has left the whole matter, as far as I can see, with an intentional indistinctness, that we may be always expecting Christ to come, and that we may be watching for His coming at any hour and every hour. I think that the Millennium will commence after His coming, and not before it. I cannot imagine the kingdom with the King absent. It seems to me to be

An Essential Part of the Millennial Glory

that the King shall then be revealed; at the same time, I am not going to lay down anything definite upon that point. He may not come for a thousand years; He may come to-night. The teaching of Scripture is, first of all, 'In such an hour as ye think not the Son of Man cometh.' It is clear that, if it were revealed that a thousand years must elapse before He would come, we might very well go to sleep for that time; for we should have no reason to expect that He would come when Scripture told us He would not." "Well," answered my friend, "but when Christ comes, that will be the general judgment, will it not?" Then I quoted these texts: "The dead in Christ shall rise first"; "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection". I said, "There is a resurrection from among the dead to which the apostle Paul aspired. We shall all rise; but the righteous shall rise a thousand years before the ungodly.

There is to be that Interval of Time

between the one and the other; whether that is the Millennial glory, or not, this deponent sayeth not, though he thinks it is. But this is the main point: the Lord shall come. We know not when we are to expect His coming; we are not to lay down, as absolutely fixed, any definite prediction or circumstance that would allow us to go to sleep until that prediction was fulfilled, or that circumstance was apparent."

To you, my dear friends, I say, Read for yourselves, and search for yourselves; for still this stands first, and is the only thing that I will insist upon to-night: the Lord will come. He may come now; He may come to-morrow; He may come in the first watch of the night, or the second watch, or He may wait until the morning watch; but the one word that He gives to you all is "Watch! Watch! Watch!" that whenever He shall come, you may be ready to open to Him, and to say, in the language of the hymn we sang just now:

"Hallelujah!
Welcome, welcome, Judge Divine!"

2. Now, secondly, the Lord bids us watch for Him. That is the marrow of the text: "Blessed are those servants whom the Lord when He cometh shall find watching".

Now, What Is This Watching?

Not wishing to use my own words, I thought that I would call your attention to the context. The first essential part of this watching is that we are not to be taken up with present things. You remember that the twenty-second verse is about not taking thought what you shall eat, or what you shall drink; you are not to be absorbed in that. You who are Christians are not to live the fleshly, selfish life that asks, "What shall I eat and drink? How can I store up my goods? How can I get food and raiment here?" You are something more than dumb, driven cattle, that must think of hay and water. You have immortal spirits. Rise to the dignity of your immortality. Begin to think of the kingdom, the kingdom so soon to come, the kingdom which your Father has given you, and which, therefore, you must certainly inherit, the kingdom which Christ has prepared for you, and in which you may reign with Him for ever and ever.

Reading farther down, in the thirty-fifth verse, you will notice that watching implies

Keeping Ourselves in a Serviceable Condition:

"Let your loins be girded about". You know how the Orientals wear flowing robes, which are always getting in their way. They cannot walk without being tripped up; so that, if a man has a piece of work on hand, he just tucks in his robe under his girdle, ties his girdle up tightly, and gets ready for his task, as we should say in English, turning the Oriental into the Western figure, rolling up his shirt-sleeves and preparing for work. That is the way

to wait for the Lord, ready for service, that, when He comes, He may never find you idle. I called to see a sister one morning; and when I called she was cleaning the front steps with some whitening, and she said, "Oh, my dear pastor, I am sorry that you should call upon me just now! I would not have had you see me like this on any account." I answered, "That is how I like to see you, busy at your work. I should not have liked to have come in and caught you

Talking to Your Neighbours Over the Back Palings.

That would not have pleased me at all." You see exactly what is meant; you are to be doing your duty; you are to be engaged about those vocations to which God has called you.

And next, He would have us wait with our lights burning. If the master comes home late, let us sit up for him. It is not for us to go to bed till he comes home. Have the lights all trimmed; have his chamber well lit up; have the entrance-hall ready for his approach. When the King comes, have your torches flaming, that you may go out to meet the Royal Bridegroom and escort Him to His home. If we are to watch for the Lord, as we ought, it must be with lamps burning.

Are You Making Your Light to Shine

among men? Do you think that your conduct and character are an example that will do your neighbours good, and are you trying to teach others the way of salvation? Some professors are like dark lanterns, or candles under a bushel. May we never be such!

To put it very plainly, I think that watching for the Coming of the Lord means being just as you would wish to be if He were to come. There are places into which a Christian could not go, for he would not like his Master to find him there.

There are Some Kinds of Amusements

into which a believer would never enter, for he would be ashamed for His Master to come and find him there. There are some conditions of anger, temper, of pride, petulance, or spiritual sloth, in which you would not like to be if you felt that the Master was coming. O beloved, let us endeavour every morning to get up as if that were the morning in which Christ would come; and when we go up to bed at night, may we lie down with this thought, "Perhaps I shall be awakened by the ringing out of the silver trumpets heralding His Coming. Before the sun arises I may be startled from my dreams by the greatest of all cries, 'The Lord is come! The Lord is come!' "

The second verse of our text speaks about the Master coming in the second watch or in the third watch. We are to act as those who

Keep the Watches of the Age for Christ.

Among the Romans it was as it is on board ship—there were certain watches. A Roman soldier, perhaps, stood on guard for three hours, and then came another who took his place, and the first man retired and went back to barracks, and the fresh sentinel stood in his place during his allotted time. Brethren, we have succeeded a long line of watchmen. Since the days of our Lord, when He sent out the chosen twelve to stand upon the citadel and tell how the night waxed or waned, how have the watchers come and gone! Our God has changed the watchers, but He has kept the watch. He still sets watchmen on the walls of Zion. After

Such a Line of Lynx-eyed Watchmen,

who counted not their lives dear unto them that they might hold their post and watch against the foe, shall we be cravens, and be afraid; or shall we be sluggards, and go to our beds? By Him that liveth, and was dead, and is alive for evermore, we pray that we may never be guilty of treason to His sacred name and truth; but may we watch on to the last moment, when there shall ring out the clarion cry, "Behold, the Bridegroom cometh! Go ye out to meet Him". People of Britain, you are set to watch to-night just as they did in the brave days of old! Whitefield and Wesley's men were watchers; and those before them, in the days of Luther and of Calvin, and backward even to the days of our Lord. They kept the watches of the night, and you must do the same.

May the Lord Keep You Waiting,

working, watching, that when He comes you may have the blessedness of entering upon some larger, higher, nobler service than you could accomplish now, for which you are preparing by the lowlier and more arduous service of this world! If any of you do not know my Lord, and therefore do not look for His appearing, remember that He will come whether you look for Him or not; and when He comes, you will have to stand before His bar. How will you answer Him then? If you stand speechless, your silence will condemn you, and the King will say, "Bind him hand and foot, and take him away". God grant that we may believe in the Lord Jesus unto life eternal, and then wait for His appearing; for His love's sake! Amen.—*The Christian Herald and Signs of Our Times (London).*

PRAYER AS A POWER

Is this the modern conception of prayer? Is it not with us rather a safety-valve than the piston of life and service? Its exercise is urged as of great importance for the cultivation and safety of spiritual life, for without prayer the soul can neither be properly nourished nor complete in its expression; but as a driving force it hardly counts at all. The driving power is looked for in organization, enterprise, eloquence and art. The committee meeting has supplanted the prayer-meeting. In times of difficulty the last thing suggested as a remedy is prayer. As a force it is ignored, forgotten or altogether lost. With many it is not even a devout exercise for the cultivation of the soul. They regard prayer as a superstitious engine-driver regards the horseshoe he hangs on his engine for luck. It adds nothing to either speed or safety, but he would not feel comfortable without it. So to some prayer is nothing more than a talisman, a superstition, a charm. They keep up the practice because it adds to their sense of security, and in the day of trouble, when they are at their wits' end, they will be able to cry unto the Lord. The very last thing they imagine about prayer is that it is meant to be the great working force of life.

In this lies the explanation of our failure. The uplifted hands of Moses are mightier than the swords of Israel, and we have forsaken the mount for the valley. As we stand baffled and helpless before the writhing, devil-possessed sons of men, the Master tells us: "This kind goeth not out but by prayer". The pathetic sight of the Church standing helpless in the presence of "fields white unto the harvest", recalls the words of Christ as He looked upon the world's need: "Pray ye therefore". Pray! We labor in vain if we do not pray. Prayer is the secret of strength, the dynamic of effective working. It links our feebleness with the resources of the Infinite and makes all things possible. It is mightier than activity, for it is the soul of it. The ministry of prayer is greater than the ministry of service. Many an unknown and afflicted saint whose life is given to intercession counts for more in the work of the kingdom than its busiest toilers. Be comforted, therefore, ye that are afflicted and infirm, and all ye that mourn over the narrowness of your sphere, for there is still reserved to you this mightiest of all forces in the Kingdom of Christ. From your solitary place you may bring rivers upon the thirsty, and floods upon the dry ground; by you shall come the power of God to them that have no strength, and light unto them that sit in darkness. Prayer is the highest service and the mightiest force in the Kingdom of God.—*London Methodist Recorder.*

HUMILITY

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritated or sore or disappointed.

It is to express nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.

—*Andrew Murray.*

SPIRITUAL ARTESIAN WELLS WANTED IN THE DESERT WHERE THERE IS FAMINE OF THE WORD OF GOD

BY SONIA E. HOWE

The following stirring article by Mrs. Sonia E. Howe appeared in the February 19, 1927 number of THE SUNDAY SCHOOL TIMES, under the title "Loosing the Word in needy Russia". Our brother Henry L. Hellyer, Director of the Christian Testimony to Jews, says of Mrs. Howe: I never came across a more remarkable woman than the writer of this article. Mrs. Howe is of highest Russian nobility. She is in touch with every conceivable real spiritual work carried on among Russians the world over."

We reprint this article for fear some of our readers did not have the opportunity of reading it in THE SUNDAY SCHOOL TIMES, not being subscribers to it (though all should be), and because we want all of them to have the opportunity to do so; for it carries an intelligent message and a strong and a sensible appeal for a work in which THE AMERICAN-EUROPEAN FELLOWSHIP, with its cooperating Societies, is deeply interested.

By the grace and blessing of the Lord we have been privileged to send considerable money for the Russian Bible Concordance Fund and Scripture distribution during the post months, and we trust that we shall be privileged to send a great deal more in the future because of His continued and increased blessing. We solicit the earnest prayer of all our readers that He may be pleased to make this possible. Will you not have a share in this noble and worthy cause? Beloved, here is an investment worthwhile. Think of the blessing a Bible Concordance will be in the hands of a Russian Evangelist, Pastor, or Christian worker! And what better missionary work can we do than that of distributing the Holy Scriptures? Every cent of money received for this purpose will be devoted to it without any deduction. Send your check today, payable to Edward A. Steele, Schaff Building, 1505 Race Street, Philadelphia, Pa.—*Editor*.

Famine! Does not that word always make us feel so very sorry for those who are its victims? Do we not try to do our best to alleviate the suffering? But a famine of the Word of God! Can that leave us untouched?

MY WORD SHALL NOT RETURN UNTO ME VOID.

The largest book is one of 25,000 New Russian Bibles just off the press in Leningrad, Russia. At the left is the New $1.25 Russian Bible Concordance; at the right is the 75¢ Bible being sent into Russia.

That famine of which the Bible mentions the possibility has for some time been reigning in Russia. Thank God, there is now, however, fair prospect for Russian Bibles to be printed by permission of the Soviet Government, even if not more than twenty-five thousand copies here, and some more there. The famine of the Word of God is great; but there is a means of multiplying the usefulness of those copies of the Holy Scriptures that are in Russia.

Probably the greatest need of Russia is, at present, not evangelists, but leaders taught in the Word of God. Out of the fullness of the heart the Russian believer spontaneously turns into an evangelist, one who tells the Good Tidings; but this zeal and his personal experience of having passed from death unto life do not necessarily fit him to be a teacher and a builder up of souls. If in America pastors require time and books to study the Holy Scriptures in order to teach, so do the Russian brethren.

One book greatly needed among Russian believers is a Bible concordance, one of the best possible helps for the study of the Bible. Such a valuable book has lately been produced by a Mission Union, "Light in the East," whose headquarters are in Wernigerode in the Harz Mountains. It has taken five years of strenuous labor to carry the work through, most of it having been done by cultured Russian refugees. The book is ready and its publication has been welcomed by Russians who love the Lord, whatever their denominational label.

Humble brethren within Soviet Russia write of the unspeakable great joy it is to possess a copy. A Russian lady, recently returned to Russia, writes from Leningrad: "You should have seen the great joy of the brethren when they beheld my concordance. What joy! B— looked at it again and again, saying, 'Oh, what wouldn't I and many others give to possess such a concordance!'"

Another Russian writes: "Today I received your valuable present— the concordance. How am I to value your present! On earth it is impossible to make up its value—for it has been sent, having been prompted by the eternal love of Jesus Christ. Oh, how glad I am that the Lord has heard us by enabling you to publish this wonderful book. May God bless it."

To my mind, the concordance is like a shaft, such as is used to make an artesian well in the desert. The water hidden within the ground is drawn out of its depth so that it springs up in a mighty jet, and the desert into which these waters are directed begins to be fruitful. I was told that, were there enough capital, immense stretches of the Sahara could be turned into fruitful land, but to sink artesian wells costs a great deal of money.

The Bibles that are in Russia could be used more effectively, and the hidden, life-giving water could be more easily drawn out, if more of the people owned concordances. Although the Soveiet Republic does not admit any Russian books printed abroad, yet, praise the Lord, the concordance may enter Russia freely and openly, but on one condition. There must be no trading with these copies. Thus one book only may be posted to any one individual. Now picture to yourselves the situation that has arisen: an excellent concordance ready for use lying in the book depot of "Light in the East" at Wernigerode; the tremendous need for it in Russia as expressed in letter upon letter of request. From one congregation alone sixty members have given in their names. Again, from lonely villages comes that cry for the concordance. And, after all, there is the permission for that book to enter. So where lies the difficulty? In the impossibility for the committee of "Light

in the East" to send thousands upon thousands of free copies. There are over seven thousand copies which could be sent off if only there was the money to pay for them, but there is not, and for the following reason:

When the committee of this blessed little Mission Union had prayerfully decided to print five thousand copies, they knew that they could pay for these. However, the leaders of another society interested in Russia offered to pay half the cost if a double quantity were published, and this was done, but alas, the promise was never fulfilled. Consequently a heavy debt of twenty thousand marks ($4,000) is burdening the producers of the concordance, which cripples their primary objects: a Bible school for Russian students, and the publication of religious literature in Russian. Once the twenty thousand marks are paid to the printers, there could be an uninterrupted expedition of that book into Russia. The cost price of a copy is one dollar, plus twenty cents for packing and postage. Surely here is an appeal to all those who love the Word of God to send into spiritually famine stricken Russia the means to multiply the existing supply of the Bread of Life.

Will you help? Many Sunday School Times readers know Sister Eva of Friedenshort, and she knows and loves "Light in the East." The writer of this appeal met her and Mr. Hellyer recently in Wernigerode at a conference convened by this Mission Union. To the conference came a Russian on foot all the way from Berlin, having walked one hundred and sixty miles. His feet were bleeding; he looked weary and worn and shabby, for he was a penniless refugee; an ex-officer. When asked why he had come, he replied simply, "To find God." He is but a specimen of that vast number of others who seek after God, and, having found him, need and desire to study the Word of God. Will you help them to do so? When I told an American lady of this burden on my heart she offered to pay for three copies. Then she said: "Could you get the Sunday-school teachers and children of America to help send some copies? I should love to see them do this."

Therefore, I pray that the Lord may bless my appeal, so that where the famine of the Word of God now reigns, artesian wells might be dug to draw forth mighty jets of life-giving water. The means to this end is the Russian Bible concordance.

Now it is possible to send the Bible into Russia by parcel post, and many friends are contributing for this purpose. For every 75 cents received a Bible will be sent to some worthy Pastor or Missionary. The new Russian Bible Concordance (important next to the Bible itself) can be sent into Russia at a cost of $1.25, or $2 for both books.—*Editor.*

AIDING IN DISTRIBUTION OF THE RUSSIAN BIBLE CONCORDANCE

Wernigerode a. H.

Russia Evangelization Society,
Norman J. Smith, Secretary,
156 Fifth Avenue, New York.

Beloved Friend in Christ:

Grace be with us all. We have with grateful hearts received your precious gift $1500, which our friend and brother Norman Smith had written us about. We enclose a receipt for the sum. According to your wish, we will distribute it as follows:—
$750 for Holy Scripture to be sent to Russia.
625 for the Russian Bible Concordance.
125 for the brethren in the Russian Bible Seminary.

Our hearts are full of praise and thanksgiving to the Lord for His marvelous succor, which enables us to continue the work he has entrusted to us. All through this last year several thousand Russian Bibles, New Testaments and Russian Bible Concordances were sent into Russia by us as gifts from our brethren in the U. S. A. We did this, convinced that we were called of the Lord to do so, and we fully trust He will also help us to accomplish what He has put us in charge of.

We had no funds to cover these expenses, for, apart from the cost of the books themselves, the postage for each parcel is about 25 cents. Considering the thousands of parcels, this sum alone amounts to about $1000.

And now your rich gift has filled us with new courage and joy to continue the work. The many hundreds of letters which we have received, and which we go on receiving daily, from our brethren in Russia prove how deeply grateful they are for the books we send them as gifts. We shall tell them that our hands have been filled by friends in the United States, thereby enabling us to go on sending them the books they are so eager to have.

You may be sure, beloved friends, that many fervent prayers will go up to the Throne of Grace from thankful hearts in Russia, asking for showers of blessing to be shed upon you.

Wishing to be remembered to you warmly, we remain one with you in His Service.

Light in the East Mission,
Pastor W. L. Jack, Director.

Dear Friend and Brother Norman Smith:

At last the precious gift has reached us! It has come at a moment when we most needed it. We thank you for it with all our hearts. May the Lord continue sustaining you, beloved brother, in your ministry to Russia; it is a fine and blessed one. With warmest Christian greetings,

W. L. Jack.

A MESSAGE FROM THE TREASURER TO PRAY OVER

Wernigerode a. H., December 8.

Norman J. Smith,
General Secretary,
156 Fifth Avenue, New York.

Dear Brother Smith:

I want to add a few lines acknowledging with thanks the receipt of your gift, so as to let you know about the actual financial standing in our work. Perhaps you will have an opportunity to explain to the practical Americans what is needed for Russia.

We still have a debt of about 11,000 marks, to which must be added the cost of binding the 7000 Concordances, about 7000 marks, a total of about $4000. Would not American friends be won over to cover this expense? You know, we printed 5000 extra copies because they were ordered by a man who failed to pay for them, which increased our burden by that much, but then it gives us extra copies to send into Russia as soon as we have the above funds to release the much needed books

Besides this debt, our budget for the current year, i. e., until the end of 1927, will show a deficit of about $1000. How happy we would be if, like last year, we could pass over into the New Year without a deficit! It would be a cause of great joy if you, dear Brother Smith, could by your ministry help us to cover it, for actually almost all of our students are Russians or Germans from Russia, or Russians from the Balkan States and the provinces adjoining Russia. Twenty-seven students must be provided for every month. Maybe God has some of His children in America willing and able to give the $1000 so that we might close the year without a deficit.

We hope these lines will be welcomed by you for recruiting help for Russia, as we know you are yourself desirous to further God's interests which "Light to the East" has at heart. With sincerest thanks for all the trouble you have taken, and best wishes for a blessed Christmas. Yours in the Lord.

Paul Achenbach, Treasurer.

That the above cause is an especially worthy one is well understood, but by extracts from a single letter out of Russia perhaps it may be made more clear that "Light to the East" is called of God for the special labor they have undertaken.—*Norman J. Smith.*

READ THIS LETTER AND THEN PRAY IT THROUGH

Written in Russia.

Peace be with you, beloved Brother in the Lord. I greet you warmly. Philippians 4:4. If this reaches you, I wish you could read in every line how deeply grateful I am for your precious gift, the Concordance. It is most valuable to me, both for my spiritual life and for my work as a preacher. Thank you so much!

At the same time I would ask if it would not be possible for you, with the help of other brethren abroad, to satisfy our hunger for the Bible. Many of our preachers, many leaders of congregations (I do not even mention our whole congregation in the ——— district), do not possess a Bible. . . . We would also be exceedingly thankful to you and to the Lord for a few more Concordances and other helps to study the Bible. We have nothing of the kind.

(Here follow fifty-eight names and addresses.)

The above mentioned names are those of preachers and leaders of our ——— Baptist Association. All of them greatly need pocket Bibles. If you cannot satisfy the need of all those I have named,

do as much as is possible to you. I call down the blessing of God upon you, and remain with warm greetings, Your brother and fellow-worker in the Lord.

Chairman of the ——— Union and
Member of the Board of Direction of
the Baptist Association of SSSR.

Surely, Brothers and Sisters in America, the above letters will cause us to give thanks unto the Lord for His goodness, and also to pray that the prayers of our friends may be answered and their needs supplied.—*Editor.*

HISTORY OF THE RUSSIAN BIBLE

STORY OF A CENTURY OF EFFORT TO GIVE THE RUSSIAN PEOPLE THE WORD OF GOD.

We are indebted to our Missionary Dobrinin, in Finland, for a translation of the historical facts in connection with the long effort to print the Bible in the Russian language. The story of the early struggles in this direction will prove enlightening and instructive to those who are interested in the progress of the Gospel in Russia.—*Editor.*

At the time when Luther and Calvin gave to the Western World free access to the Bible, there was also among the Russians a man who, possessing an ardent spirit, strove to give the Russians a Bible in their own language,—Doctor Francis Skorina. He printed several Biblical books, the first in Prague, in 1517-19, and then at Vilna, 1525, he issued separately twenty-two books of the Old Testament.

In 1556-1561 the four Gospels were translated from Old Bulgarian (church Slavonic) into South Russian by the Scribe Mickael, son of the Arch-Priest (Protopop) Sanotsky, on an order of the Princess Golshansky. About 1580 the New Testament was printed in pure White Russian language, and in 1568 in Sahludovo, Grodno, was printed the so-called "Teaching Evangel" (Gospel), on the initiative of Gregory Chodkevitch, Hetman of Lithuania.

In 1680 the writer Polotsky published a "Psaltir in Rhymes," and three years later the Psalter was translated by Firsoff into the language of the people. A dispute arose, however, and the translation was prohibited by the Patriarch Ioakim.

Peter the Great realized the necessity of translating the Bible into the Russian, and the work was entrusted to Pastor Ernest Gluck (1673-1705), a German, from Marienburg. It is supposed that this translation was finished in 1698, but at the siege and taking of Marienburg the translation perished. Gluck was sent to Moscow, and there completed a new translation of the New Testament, but he died in 1705 and his translation disappeared.

A Hundred Years of Darkness

It was more than a hundred years after Pastor Gluck's death before the question of Bible translation into modern Russian was again raised. In the year 1810 the British Bible Society began to send their agents to Esthonia and Finland. Pastor Peterson, their representative, was received with expressions of sympathy in Russian Court society.

In 1812 Emperor Alexander I confirmed the project of Prince Golitzin for the establishment of a Bible Society in Petersburg, which was to print the Bible "without note or comment," like the British Society. In January, 1813, the Society was solemnly opened. In the Committee of the Society were Protestant pastors, a Roman Catholic Metropolitan and high Russian Greek Catholic clergy. The President of the Society was Prince Golitzin. It was intended to print the Bible first in Slavonic, and then in other languages.

Making a Splendid Beginning

Pastor Peterson handed over five hundred pounds ($2500) as a gift from the British Bible Society; the Emperor granted 25,000 roubles and ordered a yearly subsidy of 10,000 roubles. During the year 22,500 copies of the complete Bible were printed and 37,000 copies of the New Testament. In 1816 a complete Bible in Church Slavonic appeared.

Reactionaries Gain Control

By January, 1823, the Bible had been printed by the Russian Bible Society in 41 languages, 184,851 copies, and 315,928 copies of the New Testament. In 1824 Prince Golitzin met with the hostility of reactionary courtiers and had to resign. The new President reported to the Czar on the "harm of the Bible Society," and on November 7, 1825, the printing of the first part of the Russian Bible was arrested until further order. In April, 1826, Czar Nicholas I ordered the arrest of the work of the Bible Society, and in July of that year the capital of the Society,—2,000,000 roubles,—was transferred to the Synod of the Greek Catholic Church. The work was then arrested for thirty years with the closing of the Russian Bible Society.

The Sad Thirty Years

The reaction hindered the spreading of the Gospel among the people. Even the New Testament without the Slavonic Text was prohibited. The Slavonic-Russian was not printed and became rare. The reading of the Bible in the home was not allowed. Especial cruelty was shown by the Chief Procurators, Count Protasoff and Aracktcheff.

The champions of the Bible translation still remained, and persisted in spite of the hostility. We are under obligation to the Metropolitan Philaret, Professor Pavsky and Archimandrite Makary for a very good modern version of the Bible. Wonderfully persevering was Professor Pavsky. He translated during twenty years all the books of the Old Testament in his lectures at the Academy of Theology. Between 1839 and 1841 these translations were printed by his students, and about 500 copies were distributed. Professor Pavsky suffered hardships for the sake of his translation. The 500 copies were taken and annihilated.

Far in the Altai Mountains there lived the Greek Catholic Missionary Archimandrite Makary (1792-1847), who worked as an evangelist among the savage people of Siberia. He translated the whole of the Old Testament from the Hebrew original into the Russian. The high church authorities checked him in his activity, and when he tried to have his translation printed he was deported and sent to an isolated monastery.

The third ardent adherent of Bible translation was the Metropolitan Philaret (1783-1867), one of the most prominent spiritual leaders of the Greek Church in the ninteenth century. At the time of the coronation of the Czar Alexander II he succeeded in making the highest clergy favor the Bible translation. In 1858 the Holy Synod decided that a translation was necessary, not for the churches, but for explanation of the Scriptures. The Emperer confirmed the decision. Four Russian Acadamies of Theology were occupied with the translation, and by 1862 all the New Testament books were translated and published, forty years after the last previous translation. The text of the New Testament of 1862 remains practically the same to our time.

For the translation of the Bible of that period Professor Hvolson, a Jew by birth, a high scholar and man of brilliant learning, was chosen as one of the three members from the Academy of Petersburg. Two-thirds of the Old Testament was translated by him. The Metropolitan Gregory, one of the members of the Russian Bible Society, was also one to aid in this work. He handed over to the Committee one copy of Professor Pavsky's translation of 1825.

Russian Synod Edition of the Bible

In 1867 the Synod started to publish the complete Bible. The five books of Moses appeared during the next year, and the work was finished by 1875, the complete Russian Bible appearing the next year, for the first time, edited with the blessing of the Holy Synod.

Thus fifty years after the closing of the Russian Bible Society the Russian people received a Bible printed in their own tongue. The work was done with great pains, and without mistakes. But Prince Golitzin, Professor Pavsky, the Metropolitan Philaret, the Archimandrite Makary and others did not live to see their ambition and desires realized.

The year 1876 was a bright time for Russian civilization. The translation remains the standard version up to the present time. The minuteness of the work is equal to the best translations in other Western languages.

A New Edition Prohibited

A Russian Bible containing only the Canonical books (all previous translations contained also the uncanonical books) was for the first time printed by the British Bible Society in 1882, but this edition was prohibited soon afterwards. In 1907 the Canonical books were printed again in the Synod version. This edition was also prohibited, but the stereotype plates were saved, and an edition could be printed from these plates today.

Missionary Department

JEWISH SECTION

SOME STRANGE QUESTIONS

By Margaret Griffith

Why is it there are 7,600 Christian Workers in Chicago and just perhaps thirty giving all their time in Warsaw? There are a million and a half people in Warsaw, four hundred thousand of which are Jews. When we open our doors for Gospel meetings in city or country, the Jews come so that there isn't standing room, and yet there are only two small missions, with no worker among the women. There is no Jew in England or America, who cannot hear the Gospel, if he wishes. In Poland he hasn't had the first chance to hear it in most cases.

Why are there Sunday Schools everywhere in America, and perhaps only five in Warsaw? Why are there Christian Magazines without number here, and in Warsaw, not one in Polish and Yiddish? Doesn't God have some one who will die out to his bank account or real estate, and invest in souls in Warsaw, and the Radost Bible School?

Why can most every man Christian or not, in Detroit for instance, have an automobile, so that the city seems to be on wheels, while Moses Gitlin and Arthur Fowler must use one hour to go to Warsaw and one hour to return, going by wagon, or foot part way, slow train and ending with a trolley? With a machine they could go in fifteen minutes. Why must two men of God, two of about twelve Bible Teachers in all Poland, waste their time thus? Why are churches all over America well equipped with hymn-books and in many cases pipe-organs, while the Radost Bible School, the only testimony of its kind in Poland has had to be without even a Reed Organ or new hymn-books the four years of her existence?

Why can folks have rooms in their home, which are never used, while in Radost we must pack ten in a room and more at times? Why can Christian women here lay away dozens of linens, while in Radost we have never had enough to keep real cleanly?

Will some say, as did our Lord, "Thy will be done" *(Phil. 2:5-8)*, and turn an ear willing and prompt to obey, dying deeper to personal needs, and living more fully to supply the needs of the cause of Christ? Or will you say, as did Lucifer in Heaven, "I will, I will" *(Is. 14:12-14)*. The salvation of thousands of souls in Poland and other countries may depend on your answer to this question.

Some in America Have Learned That Fellowship in His Sufferings Is Sweet (II Cor. 4:17)

You will rejoice to hear that one little Baptist church after hearing of the needs of Europe gave $400.00 in a few days, sent a ton of clothes and subscribed largely for the magazine. That church is dying deeper—there were forty members ill—but fruit shall be forthcoming.

The Editor of "The Harvest Field" knowing much of the 'light affliction,' 'pressed and troubled on every side, but not in despair' has had also a taste of the fruit. Think of it on their Mission Day just after taking his new work as Pastor of the Philpott Tabernacle, in Hamilton, Ontario, was given more than $11,000.00 in cash for missions, $1,300.00 was pledged and in addition, the young people want to support a missionary in 1927. Does it pay to die that life may come?

One of His hidden ones has died out to the joy of a home. Believing the Lord needed what she had earned as a nurse, she sold her property for $8,000.00. Learning there are twelve missionaries without support in Poland and near by countries, she has decided to give $50.00 per month for a missionary for one year. "Fruit shall abound to her account." After inquiring about the needs at Radost, one of God's stewards gave $1,000.00 to build a girl's dormitory. Recently a business man said, "I shall support three missionaries."

What will you do for these lands where He is working?

Please send any gift, marked as you wish it used, to the **American-European Fellowship, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Penna.**

JORDAN POWER USE NEAR

From the "Los Angeles Times" we quote the following impressive item concerning development in Palestine. To all who are keeping their eyes upon movements among the Jews, it is quiet evident that a new era in Jewry is dawning. We quote as follows:

Development of hydroelectric power from the historic River Jordan is one of the enterprises in which the returned Jews of Palestine are now much interested, according to I. Ben-Zevie of Jerusalem, a member of the Jewish National Assembly of Palestine.

Mr. Ben-Zevie, who has been a resident of Jerusalem for the last nineteen years, is making a tour of this country in the interests of the movement to encourage Jewish emigration to the Holy Land.

"More than 30,000 Jews last year emigrated from Central and Eastern Europe to take up their abode in the land of their fathers," said Ben-Zevie. "There are very few American Jews coming in, except such as are invited to act as instructors in various lines of industry."

Industry along all lines has made rapid progress in Palestine since the war, Mr. Ben-Zevie said. "Many factories of different kinds have sprung up during the last year or two and it is for this reason that power development on the Jordan has been undertaken," he commented. "Construction work on this project is already under way and it is probable that before the end of the present year, the factories of Tel-Aviv, Haifa and Tiberius, located on the Sea of Gennesaret, will all be operating with power from the sacred waters of the Jordan."

"There is now a Jewish population of about 150,000 in Palestine, of whom some 30,000 are engaged in farming. They are using modern methods."

Palestine proper is capable of supporting a population of nearly 3,000,000, Mr. Ben-Zevie said. It now has a population of about 850,000, of whom 700,000 are Arabs. "The Arabs are selling their lands to the incoming Jews and thus far no clashes have occurred between the natives and the newcomers," he observed.

"The movement to create a national home for the Jews in Palestine is receiving support in many quarters, particularly from the British government, now exercising mandatory powers over the country under the League of Nations pact.

"The Jews are permitted full liberty in the matter of religion and in the development of their own type of culture."—*The King's Business.*

THE MOSQUE OF OMAR

Students of the Word of God have often wondered in just what way the returning Jews could rebuild their temple since the great Mosque of Omar now stands on the site of the temple. The following interesting clipping reveals that the Mohammedans have at last discovered that they have no legal deed to the temple property where their Mosque stands. This is striking, and no doubt shows how God has protected His ancient people Israel. We quote from "The Dawn":

"It is reported in 'Trusting and Toiling' that the prospected renovation of the Mosque of Omar, to which ex-King Hussein contributed 25,000 pounds, has suddenly stopped owing to the inability of the Moslem Council to produce the Kushan, or title-deeds. How the Jew will acquire the old Temple site on which the Mosque now stands, is one of the unsolved problems of the future. It may be that the Mosque will be purchased from needy Islam—it is a fact that a rumor in Jerusalem during the war asserted a Jewish offer of 100,000,000 pounds; or it may be destroyed by earthquake; or it may be wrung from the Arab in civil war with the Jew! or it may be incorporated bodily into the new construction of the Temple, as a joint tribute of Judaism and Islam to Antichrist. Certain it is that the Scripture will be fulfilled—'So that he sitteth in the temple of God, setting himself forth as God.'"—*The King's Business.*

A JEW SHOULD BE ABLE TO EXPLAIN

FREDERICK EROMAN

1. A Jew should be able to explain why so many of the best Gentiles have chosen for their Saviour, their Messiah, their God, a despised, rejected, and crucified member of a race which the Gentiles themselves have oppressed and persecuted. This is the most incredible and supernatural fact in the world.

2. A Jew should be able to explain, since his own ritual for the Day of Atonement says he has "no mediator * * ", where he expects to find one. Would a just God have caused the sacrifice and oblation to cease, if he had not offered His chosen people His Perfect Sacrifice? He did not so treat Abraham.

3. A Jew should be able to explain what hope he can have for the forgiveness of his sins or of God's acceptance of him, if, as the Law demands, sacrifices are required. If he thinks that his own meritorious act or the acts of other Israelites can justify him in the sight of God, how can he find an unblemished life, as the Law demands?

4. A Jew should be able to explain the words of Jacob in Genesis 49:10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be". Has not the scepter passed from Judah? Where is Shiloh? Since it is 2000 years since a lawgiver departed from Judah, what Scriptural ground has any Jew for expecting another Messiah?

5. A Jew should be able to explain why the Jews were driven from their promised land 2000 years ago. All through the Law and the Prophets it is repeatedly said that it would be because of sin if they were driven out. See Deuteronomy Chapter 4; Chapters 28—30; Jeremiah 11 and most of the Book.

6. A Jew should be able to explain Psalm 110. Jesus said: "How says the scribes that Christ is the son of David? For David himself said by the Holy Ghost, 'The Lord said to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool'. David therefore himself calleth him Lord; and whence is He then his son" *(Mark 12:35-37)*.

7. A Jew should be able to explain why the Rabbis have created a Purgatory, which is not mentioned in the Law. This invention of a Purgatory is always a confession of unremoved guilt. It is a denial of the efficacy of the sacrifices or of The Sacrifice ordained by God.

8. A Jew should be able to explain how any Jew, who spends his time in the pursuit of money and pleasure, can have any hope of salvation when the Law says, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might" *(Deut. 6:5)*. Making money one's God is daily breaking the first two Commandments.

9. A Jew should be able to explain how Isaiah 53, which describes a perfectly holy and unblemished person, can possibly refer to a nation which confesses its extreme guilt in its own ritual every Day of Atonement and all through its sacred writers.

10. A Jew should be able to explain why the Rabbis in translating the Law and the Prophets into English in England and the United States did not translate the prophecies about the Messiah. Why did they, as their own advertisements said, avoid anything to appear in the translation contrary to the canons of the synagogue? Is the synagogue greater than the Prophets?

11. A Jew should be able to explain how by any mere accident so many prophecies in the Law and the Prophets and the Psalms were fulfilled by Jesus of Nazareth.

12. A Jew should be able to explain why Jews are treated best and the prosperity of all is greatest in countries where the words of Jesus are most read and practised. Do not the Law and the Prophets and the Psalms promise prosperity to those who obey God?

The New Testament answers these questions. "He came unto His own (people) and His Own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name".—*The Jewish Era.*

SERIOUS SITUATION OF POLISH JEWS

The economic condition of Poland is having most serious effects on the three million Jews there. By the excision of Poland from Russia, the chief market for the Jews of Poland is cut off, and multitudes have been left in a state of starvation and utter despair. Captain Frank Connes of New York upon his completion of a survey of every industrial center in Poland reports in the American Hebrew that the situation of the Jews is defined as the worst since the beginning of the war. He declares that suicide, usually unknown among Jews, is reaching an appalling record, and that starvation is beyond belief. The mission workers of the Barbican Mission to the Jews (London) report conditions as horrible. One missionary writes: "Yesterday was a busy day for us all. Mr. Gorodishz began the day at 6:30 A. M., and at 11:30 P. M. we had not finished. The relief work is heart-breaking. If dozens receive relief, hundreds are turned away. I could have cried like a child." —*The Sunday School Times.*

UNITED STATES LEADS IN JEWISH POPULATION

There are more Jews in the United States than in any other country in the world, says David Trietsch, a German-Jewish scholar and authority on Jewish statistics, in the "Jewish Tribune".

Estimating the Jewish population of the world at 18,080,000—an increase of 150 per cent since 1881—Mr. Trietsch says the number of Jews in this country is 4,400,000. Poland has a Jewish population of 4,000,000 and Russia is next with 3,600,000.

New York leads the cities of the world with a Jewish population of 2,000,000. Warsaw is next with 400,000 followed by Chicago and Vienna with 300,000 each.—*Associated Press.*

HOLDING THE ROPES

Down beneath the mighty ocean
Divers plunge for treasures rare,
But men hold the ropes above them
So they breathe the upper air;
Seeking pearls of richest value,
Braver hearts have dared to go;
But our hands must every moment
Hold the ropes that reach below.

So amid the heathen darkness
There are heroes, true and brave,
Shrinking not from death or danger,
Bearing all to help and save.
But they cry, "Oh. do not leave us,
Mid these dreadful depths to drown,
Let us feel your prayers around us;
Hold the ropes as we go down."

Who can understand the darkness
Of those realms of sin and death?
E'en the very air is tainted
With the dragon's scorching breath.
But across the wildest billows,
Love can reach to distant lands,
Underneath the darkest surges
Prayer can hold a brother's hands.

Was it only for your brother
Jesus spake His last command?*
Is there naught for you to suffer
For the lost and Christless lands?
If you cannot go to save them,
There are those whom you can send;
And, with loving hearts to help them,
Hold the ropes while they descend.

Hold the ropes with hands more loyal;
Pray with faith and hope more strong;
Love that never fails upholds them
Through their night of dark so long.
Lay your treasure on the altar;
Let us give our children too;
There's a part for every helper
And the Lord hath need of you.

Hold the ropes, 'Tis a brother crying—
He has plunged beneath the wave;
He has gone, 'mid the lost and dying;
He has gone to help and save.

—*Anon.*

*(Mark 16:15; Matt. 28:19).

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

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OBJECTS

The objects of the Fellowship are six-fold, namely,

1. To encourage Unity of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

CO-OPERATING SOCIETIES

The co-operating Societies of The American-European Fellowship for Christian Oneness and Evangelization are

The Christian Testimony to Jews.
The Russia Evangelization Society.

RUSSIA EVANGELIZATION SOCIETY

The Russia Evangelization Society has for its object the spread of the Gospel among the Russian people both inside and outside of Russia. It has been able to maintain missionary work, Bible distribution and necessary relief in seven countries in Europe.

At the present time there is a need of support of missionaries in six countries, in addition to the great need inside of Russia. The Society is in a position to aid several independent missions in addition to the men who look to us for support. It also works in conjunction with the All-Russian Union of Evangelical Christians, which has its headquarters at Leningrad, Russia. The Society is careful to assure support of only those who are doing doctrinally sound work.

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THE CHRISTIAN TESTIMONY TO JEWS

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the Gospel the millions of Jews in these countries, and to be a friend to the many unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

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Those in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

IMPORTANT NOTICE

In order to save confusion or multiplicity, The American-European Fellowship for Christian Oneness and Evangelization will continue to carry on the work of relief to the suffering Christians of Central and Eastern Europe, which was formerly carried on by **The American Christian Relief Mission.** All gifts for this work should be sent to them, designated for the purpose.

HOW TO MAKE REMITTANCES

Correspondence and gifts for the Russia Evangelization Society, The Christian Testimony to Jews, The American-European Fellowship and "The European Harvest Field" should be sent to the office, 704 Schaff Building, 1505 Race Street, Philadelphia, Pa.

Gifts for distribution through either one of these Societies may be sent to the Society at the above address. Remittances may be made payable to the Societies direct. Please designate the cause you desire to aid; otherwise distribution will be made according to the greatest need.

Clothing gifts should be sent to American European Fellowship, 1521 Cherry St., Philadelphia, Pa., which now handles all our Relief Funds.

STATEMENTS OF RECEIPTS, JANUARY, 1927

RUSSIA EVANGELIZATION SOCIETY

Receipt No.	Amount
12907	$ 12.00
12908	5.00
12909	5.00
12910	1.00
12911	5.00
12912	1.00
12913	50.00
12914	10.00
12915	1.00
12916	7.00
12917	2.00
12918	3.00
12919	6.00
12920	12.00
12921	8.00
12922	10.00
12923	24.00
12926	5.00
12927	10.00
12928	1.00
12929	50.00
12930	5.00
12931	5.00
12932	1.00
12933	5.00
12934	22.00
12935	10.00
12936	10.00
12937	10.00
12938	5.00
12939	1.00
12940	3.00
12941	1.00
12942	5.00
12943	1.00
12944	1.00
12945	1.00
12946	5.00
12947	2.00
12948	5.00
12949	1.00
12950	10.00
12951	5.00
12952	10.00
12953	20.00
12954	10.00
12955	3.00
12956	25.00
12957	5.00
12958	10.00
12959	5.00
12960	5.00
12961	6.00
12962	30.00
12963	2.50
12964	2.00
12965	5.00
12966	50.00
12967	25.00
12968	10.00
12969	5.00
12970	10.00
12971	16.45
12972	113.00
12973	100.00
12974	10.00
12975	5.00
12976	7.00
12977	2.00
12978	2.00
12979	5.00
12980	10.00
12981	10.00
	$ 860.95

CHRISTIAN TESTIMONY TO JEWS

Receipt No.	Amount
5707	$ 10.00
5708	50.00
5709	5.00
5710	5.00
5711	50.00
5712	25.00
5713	5.00
5714	10.00
5715	50.00
5716	75.00
5717	1.00
5718	4.00
5719	28.90
5720	9.00
5721	1.00
5722	20.00
5723	27.92
5724	5.00
5725	5.00
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5728	10.00
5729	30.00
5730	10.00
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5735	10.00
5736	10.00
5737	100.00
5739	1.50
5740	5.00
5741	30.00
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5743	15.00
5744	25.00
5746	10.00
5747	10.00
5748	10.00
5749	10.00
5750	25.00
5751	10.00
5752	15.00
5753	5.00
5754	5.00
5755	5.00
5756	20.00
5757	50.00
5758	2.50
5759	5.00
5760	**13.00**
5761	20.00
5762	5.00
5763	5.00
5764	2.00
5765	50.00
5766	10.00
5767	5.00
5768	5.00
5769	1.00
5770	5.00
5771	10.00
5772	10.00
5773	10.00
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5775	5.00
5776	40.05
5777	75.00
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5780	1.00
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5782	5.00
5783	15.00
5784	5.00
5785	6.00
5786	5.00
5787	2.00
5788	25.00
5789	2.00
5790	10.00
5791	5.00
5792	25.00
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5794	2.00
5795	5.00
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5798	5.00
5799	5.00
5800	2.00
5801	100.00
5802	4.00
5803	15.00
5804	15.00
5805	5.00
5806	5.00
5807	20.00
5808	5.00
5809	5.00
5810	100.00
5811	5.00
5812	12.00
5813	2.00
5814	2.00
5815	10.00
5816	30.00
5817	1.00
5818	9.00
5819	10.00
5820	50.00
5821	25.00
5822	400.00
5823	5.00
5824	50.00
5825	5.00
5826	25.00
	$2,397.62

AMERICAN-EUROPEAN FELLOWSHIP

Receipt No.	Amount
1129	$ 5.00
1130	5.00
1131	1.00
1132	5.00
1133	5.00
1134	26.54
1135	50.00
1136	1.00
1137	6.00
1138	12.00
1139	5.00
1142	75.00
1143	5.00
1144	3.00
1145	5.00
1146	4.00
1147	5.00
1148	4.00
1149	2.00
1150	50.00
1151	25.00
1153	1.00
1154	5.00
1155	1.00
1156	10.00
1157	2.00
1158	1.00
1159	10.00
1160	4.00
1161	2.00
1164	9.90
1165	5.00
1166	10.00
1167	10.00
1168	3.00
1169	25.00
1170	2.00
1171	4.00
1172	15.00
1173	6.00
	$ 425.44

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

704 SCHAFF BLDG., 1505 RACE STREET, PHILADELPHIA. PA.

Missionary Department

GENTILE SECTION

HOW GOES THE HARVEST IN EUROPE?

WORD FROM MISSIONARY FRED STETTLER

The following communication, written to Pastor O. R. Palmer, under date of December 30th, 1926, contains some very pathetic news of conditions in Central and Eastern Europe. We are glad to know that the writer, our beloved brother, Fred Stettler, has arrived in the field of labor, to which he believes the Lord has called him, and that he finds himself settled down with Mr. and Mrs. Richard Hill, who have already been laboring in Roumania for several years and whose picture appears on the front page of the current number of the magazine. Mr. and Mrs. Hill are members of the Moody Church, Chicago, Ill. and Mr. Stettler is a member of the Madison Avenue Church, Oak Park, Ill. We solicit the earnest prayers of our readers for these consecrated workers, laboring in this difficult and trying field. May the Lord abundantly bless them.—*Editor.*

MY DEAR MR. PALMER:

It has finally pleased the Lord to remove the last hindrance in my entry to Roumania. Although I was kept a while in Poland, I believe that my stay there was quite profitable, for it was thus I got acquainted with many of the foremost Evangelical leaders in that land. In the providence of God I visited Pastor Monsky in Vieanna who supplied me with a number of addresses of Evangelical leaders in Galicia. I had no idea how important these addresses were to be. Arriving in the Roumanian border I was ordered to leave the train for, they said, my passport had expired two days, (rather the Roumanian vise). Thus I had to see my train pulling out without me. I was told the only way was to either send back my passport to Warsaw for renewal of the vise, in the meanwhile I was to return to the Polish frontier and sleep in one of these dirty l-i-v-e straw-sacks, for the first night even this was very welcome for having not had any sleep for three days and nights so was very tired. Then these addresses came back to mind and immediately I took the next train to Colomya where I found quite a friendly reception. Pastor Weidauer, who lives here, and with whom I conferred, advised me to go still further back to Stanislaw, their headquarters. For one week or more I travelled in Poland, staying four days in the institution of Dr. Zockler, at Stanislaw. The Lord was good to me and my lot was cast in pleasant lines, for I lodged with a dear brother in Christ. These Evangelical pastors are all of a strong nationalistic spirit and many of them bitterly oppose the doctrine of regeneration. Just at present they seek recognition by the government and all German Evangelical confessions have agreed together on the principle of the Federation of churches in America. They solely work among the Germans and real evangelism is not known. They have their own German schools, institutions, and even their own factories. Of course, the Polish government suppresses them with every means possible for they, the Germans, would not even learn the Polish language. Thus real Evangelical Christianity is hated and oppressed because German Nationalism is suspected behind it all. An Evangelical convert is therefore looked upon in many quarters as Anti-Polish. I noticed the Ukrainians and also heard much about them. They are on the verge of embracing the doctrines which were received through the reformation. Whole villages come to Dr. Zockler begging for Evangelical preachers. They are a poor ignorant peasant people among whom God has worked mightily, partly through a former student of Bloomfield Theological Seminary. They want to form a Volkskirche (National Church).

Here in Roumania the conditions are in many respects much worse than they are in Poland. The Greek Oriental Church is just as intolerant as the Roman. The only way to have meetings is to work through influential friends among whom Brother Hill counts a wealthy Jew. The Jews are our friends. Seventy per cent of the inhabitants are Jews, (in Siret). The Public Officials and employees of Roumania receive so small salaries that they are almost forced to do many of their duties for bacsis or tips. Bribery is an understood factor in business. The conductors on the trains let passengers go for half of the price that a ticket would cost. While waiting in one of the railroad depots, I witnessed a captain of the army disciplining a soldier publicly for some unknown reason. This seems to be the daily order. At the present time there are some strong antisemitic movements because they are in the minority in Roumania. Missionary work among the Jews is the only one that is not opposed.

Yesterday I heard some good news. Brother Hill had been in Cernowitz to get an extension of his vise in Roumania. He came back and told me that I would be able to stay also. I had thus far only permission to stay a month. At present I shall study the Roumanian and Ukrainian language and teach the Sunday School teachers class and superintend the Sunday School, also do some teaching. Some natives have asked for English lessons and I have promised to give them two hours a week, not for the insignificant honor, but to tell them about Jesus.

These are a few of my first impressions of the conditions in general. My match with Brother Hill seems to be of the Lord, for this we both praise God.

At present I am staying with Brother Hill until a decent room has been established in the neighborhood. Even after that I am so glad that I shall be able to eat in their home for the native food would undoubtedly react somewhat unfavorable to my constitution.

We pray daily for the American-European Christian Fellowship and know that we are remembered across the Atlantic ocean.

Yours in Jesus,

FRED STETTLER

Bombrova 843, Siret, Bucovina,

Roumania.

MISSIONARY JOHN KOVALCHUCK WRITES ABOUT CONDITIONS AND NEED IN POLAND

We trust all our readers will take to heart the earnest words of Brother Kovalchuck and will pray very earnestly that the Lord may raise up the needed trained workers to lead believers on in the things of God, through the faithful and sane teaching of the Word of God.—*Editor.*

Malkowicze, Poland, Dec. 30.

DEAR CHRISTIAN FRIENDS:—

Your letter of Nov. 15th and $75 received. We thank our Lord for you, our dear friends, that you do your best in helping us to spread the Gospel of our Lord in this land of darkness.

It certainly takes time to become settled when one comes to a strange country. Here everything is different from the United States. Every small thing here takes so much time; even when one goes to the Government building to do such a little thing as registering your passport, he is liable to spend a day or two. In America it would take only a few minutes.

Since I came to Poland, I have already visited over thirty towns and villages and held many meetings. Some of these places I am trying to visit regularly. Our provincial city of Luniniec is quite large, and there is a church of twenty-five members. They have no one to take care of them, and they have asked me to help them. Though I am very busy, I felt that I had to take care of this place, too. Am going there once every month. It is about forty miles from the place where I live, and the traveling is mostly on foot.

The need of workers is unusually great everywhere. Since I came to Poland I have received many invitations from different places in the country, asking me to come and help them. Every town we visit asks us to come again as soon as we can. There are many souls everywhere eager to know about the Saviour and ready to accept Him. They only need the explanation and instruction in the Way of Salvation.

I am often traveling, trying to reach the many towns around our town of Zadubje. I am organizing Sunday Schools, which are very useful and a new thing here. The trouble is that there are no teachers here who can take care of this work. One of the greatest needs here is for trained workers. There is much ignorance and superstition, even among the believers, because there is a lack of workers qualified to lead and train the believers in church membership and discipline.

I was in Warsaw twice, and have visited the Bible School at Radost. Have seen Brother Moses Gitlin. He showed me the school and introduced me to the students. Brother Fowler was absent at the time. They are doing a fine work in Radost.

I also attended both the Russian and Polish Evangelical and Baptist Annual Conventions in the city of Rovno and the city of Lodz. I was kindly given the full right to be present and to vote on all business meetings in both conventions, and was also given the privilege of addressing the conventions.

The attending of these conventions enriched my knowledge of the condition of the work in Poland, and the laws of the country concerning the preaching of the Gospel here. I met many friends whom I knew in the United States long ago, and it also gave me a good opportunity to make more friends. Above all, I learned that the need for workers is unusually great here.

Some delegates came to the conventions from places hundreds of miles away. Some of them came on foot. They appealed before the convention with tears in their eyes, begging for the sending of workers to them.

Every one of my friends, and every one of those with whom I made an acquaintance, asked me to come and help him in his work for the Lord. Every one has more work than he can do. I wish I could help them all.

I have decided to work here where I am, because this province is almost untouched at all as yet by the Gospel. This province, by name Polesie, is very thickly populated. The people are very poor and extremely ignorant; nearly all are illiterate. To show you how ignorant they are, I will give you an example. We gave to a certain poor woman a pair of shoes for her baby. She put them on. After a couple of weeks Mrs. Kovalchuck called on her and she said that the baby was continually crying very badly. Mrs. K. looked the baby over, and soon discovered that something was wrong with its feet. She took the shoes off, and it was awful to see how sore the feet were. When she asked the woman how often she took the shoes off her baby's feet, she replied that she had not taken them off since she received them, two weeks ago.

The people come to us every day for advice and aid of various kinds. This gives us a good opportunity to tell them of Jesus. So we are always grateful to our Dear Lord and to you, our dear friends, that we can be here and serve our Lord and our own people, who are in such awful need and darkness physically and spiritually.

Yours for the Master,
J. KOVALCHUCK.

INSIDE INFORMATION FROM MISSIONARY LUKESH

Znojmo, Jan. 21.

DEAR BROTHER HOTTEL:—

Thanks for your kind words of encouragement. Do pray for the good will of those behind, since "we stand as you hold fast." Sometimes it seems to me that, as in the late war, while one side is taking council (necessary as it may be), the other side, by concentration of plan and forces, is wiping out the trenches,—and kingdoms,—making havoc which the bravest cannot stop because of lack of equipment and support of the reserves. We do need council, of course, but still more we need equipment and the prayers of the reserves.

And then the enemies in the ranks; no need to name them, only regret damage to the general plan, even fostering the enemy. The truth will finally win. . . . . .

Recently when a family here declared they were leaving the Romish Church there came an order to call at City Hall, where he was detained for over an hour, cross-questioned and all but compelled to join the new National Church. Owing to the present scarcity of buildings, they use political influence for the State subvention of buildings for those who will join them. Dancing parties, etc., form a plan of propagation of the "church," whether Roman or other. The "big stick" of the former empire is still being used, viz., the State recognized "religion,"—all nonconformists being classed as "without confession," meaning, as much as heathen.

It was a deplorable spectacle last fall, when they all joined the R. C. for the "congrua,"—increase of state-given subventions to guarantee a minimum pay of priests, pastors, rabbis, etc. The official organ of the "Evangelical" Czech Brethren Church defended it on the plea that they could not otherwise exist!! Now to it is added the official report of the John Huss Theological faculty at Prague, stating that "all" members of the faculty are in favor of suiting the school to serve the purposes of the new Czechoslovak Church,—which boasts of being the same as the R. C., but does not mention the atheism and pantheism included.

That there is no abating of the war by the Romish forces you can imagine. Since the public denunciations did not bring full results, they sent spies to my meetings to "spot" all coming, and they are worked upon. Lately also has begun open opposition to the giving out of tracts. The "faithful ones" resented this a long time ago; now even well-dressed people take part in actively condemning the tracts, one woman shouting to another across the street, "Don't take it! Tear it up!" Neither is the comical wanting, as last week a half-drunken fellow was "making the stage" (gathering a crowd) for me for an hour, holding people up.

It is difficult to make a concerted story of a continued warfare from many enemies, standing alone and handicapped by lack of facilities, no building, no equipment, etc. Our soldier who played the organ had to leave, and in the long interval before the coming of our Sister Kauffman to go on with the organ playing among other duties (She is bringing a new organ with her.—*Editor*), the enemy rejoices over our step backward, and even the faithful are looking blue.

I am sure that defensive warfare means defeat; offensive it needs must be,—advancing, if there is power to do it. I pray the Lord to lead you ahead on your new battleground against Satan. Pray for us. Kindest regards to all who love His coming.

C. LUKESH.

AN URGENT APPEAL

Znojmo, Jan. 22.

DEAR BROTHER SMITH:—

There is a further development coming out of the public testimony of the sister I wrote you about (published in last issue of the "European Harvest Field."—*Editor*). Another sister, a Mrs. S., is so influenced by the testimony of the converted sister that she is coming to the meetings, despite the persecutions of mother-in-law and husband. He even commanded her to stick to the faith, and when she called his attention to the fact that during the whole four years they were married he had never been to church and also reminded him that he never did anything but condemn the priests, he went to his knees to say prayers for her "deluded" soul!

I am truly thankful that I have not given in to temptation and been satisfied with a "seeming" conversion. The real thing bears real fruit, and therefore I took the Lord's suggestion to ask for **individual intercession for souls by name.** For that reason, I am sending you the enclosed pictures, and also to a number of others.

The plan is simply this: I send the picture, marking and naming the person, with a few particulars, promising to report the advancement, as necessary to any one willing to pray for such people attending the meetings. I would give only one name in a family, and thus as that one is converted the intercession would gradually increase to the other members of that family.

So if you find such there as will pray, let me know, and I will assign and keep the record here, and keep in touch with the prayer friend as need arises. When I write about difficulties, **they are real,** because I also seek to bring the people to **real** conversion, costing **serious** battles against Satan. More about it the next time.

What we need most is a place with several separate rooms to take care of the children, so that they do not ruin the meeting for the big folks. When Sister Kauffman comes, we will be paying out in rent almost five per cent. on a $4000 investment, just for several scattered rooms which are available for the necessary work with the children. Please do offer my insurance as security for a loan, so we can get a place as soon as possible. Get as much as you can. I could buy a new place for $3000 if the one having the option now retires, if the money be here soon.

It is true the insurance is all I have now on this earth, but when the Lord shall come I will not need even that.

C. LUKESH.

(Brother Lukesh is willing to sacrifice his $3000 insurance if only he can gain a place for the worship of the Lord and for the salvation of souls. Some one in America could give the $3000 as treasure laid up in heaven. But it will not come in without prayer. Many read this magazine to discover the prayer needs; surely here is one of the greatest. It is commended to your hearts and prayer ministry. The appeal of this missionary for intercessors in behalf of individual attendants at his meetings ought to bring a large response from praying Christians. If you are unable to go where the fields are "white unto the harvest" you can become a gleaner through prayer, with "stars in your crown." Write about this privilege and you will be assigned a soul to pray for.—NORMAN J. SMITH.)

A WORD FROM PASTOR MONSKY

Vienna, December 3, 1926.

Russia Evangelization Society,
156 Fifth Avenue
New York.

DEAR MISS BOUGHER:

Your kind letter of November 15 with a cheque for $33.30 has duly arrived. I thank the dear brethren most warmly for this token of Christian love which came not only as a highly welcome money help but also as a spiritual encouragement.

With regard to our work we have many reasons to thank the Lord. He is blessing in nearly all stations. At present we have besides me seven missionary sisters in our employ—two more will come in the course of the next weeks—who are assisted in all stations by voluntary helpers. May I ask for your intercession especially for these voluntary helpers?

In the next weeks we shall take the liberty to send you our report of the last year which will tell you more about the work.

Please be so kind to give to the dear brethren of the Russia Evangelization Society my heartiest thanks for their love and my greetings with today's text 1st Timothy 1:15.

Yours in His service,
PASTOR M. A. H. MONSKY.

THE HOPE OF HOPE: EVANGELISTIC CAMPAIGN IN BULGARIA

(Continued from February Number.)

Preaches to Eighteen Hundred Souls

At Gabrovo the five-day campaign has been an epoch-making event for the citizens, and an inspiration to us who conducted the campaign. The meetings attracted a fine crowd. The largest theater of the city, "Aprilof," was taken for five consecutive evenings. An audience of 1,800 witnessed the great things which the Lord, our Master, did night after night. The great hall was a mighty sea of faces. The first six chairs were occupied by the priests of the city. I must mention that there are 147 cotton factories in this place, and this is one of the places in Bulgaria where no other nationalities live except Bulgarians.

Saturday's weather was inclement, but the theater campaign was a triumph none the less. Hundreds were compelled to turn away because of the lack of room. The arena, the aisles, the three large galleries, the platform, and the stairs were blocked. "As soon as the Evangelist appeared on the platform, storms of applause were evoked. More than two hours, the Evangelist Mishkoff kept the attention of the great audience. All eyes were turned to the platform. It seemed as if everybody had ceased breathing. When the invitation was given, hundreds of hands went up, and many voices were heard exclaiming, "We are all willing to serve the Lord."

Testimony of a Greek Orthodox Priest

The priests announced our Sunday meeting in their own churches. Such a thing was never before heard of in Bulgaria. The hour of the meeting was eleven o'clock, but at nine the hall was so crowded that even after chairs were placed in the aisles, many were turned away. An over-flow meeting was held in open-air. I wish you could see this great sea of faces. While I was speaking, two priests stood very close to me, one to my right and the other to my left. My theme was: "God's Love." Their gratitude was expressed by a breathless waiting upon every word of the speaker. When I finished my sermon, the city clock struck 12:30. Then the priest who was standing on my right side, Rev. Todor Traikof, raised his hand and said:

"Dear Citizens: Pastor Mishkoff spoke to us in mass meetings five consecutive evenings. The whole city was flowing into the great hall to hear his sermons. Some of you know that he is a Protestant missionary, and we are Greek Orthodox, but what is he preaching? You have heard his sermons. He said nothing against our church. He simply preaches the pure Gospel of our Saviour, Jesus Christ. Like the Apostle Paul, he is pointing us to Jesus Christ as the only Saviour and Lord. As I am thanking him most sincerely for all that he has done in our city during these five days. I wish God's blessing upon his great work in our country, and may God raise many such preachers in our dear land."

Response of the People

Storms of applause were evoked. You ought to have seen this multitude of men and women, and heard the priest. Never in the history of all Protestant work in Bulgaria is there any remembrance of such a victory in the name of the Lord as this. There was a fine response and we have seen many souls coming to Christ. Here again hundreds of copies of our publications and Gospels were sold and distributed. I was invited for dinner in the home of the priest, where we had a conversation of two hours, and he told me very interesting things concerning our work in the near future.

Sinners Tell Preacher Their Life Stories

A man who lived an unclean life came to me and said: "Dear Mr. Mishkoff, I wish to tell you that I was living a very bad life up to this time, but last night after your sermon, I had no peace till I decided to confess my sins before God, and I wish to promise you that I will not walk in the path of sin anymore. I need your prayers, as I have resolved to belong to Christ and to do His will." "I gave myself to God, cried another young man, telling me the story of his life. Many others were led into the light.

We had four wonderful meetings in the villages of Sraya and Abdoulare, Pazardjik district. We did house-to-house visitation and distributed hundreds of Gospels and tracts.

Rev. N. Puleff, a Methodist preacher in Pleven wrote: "Your coming to our city meant a true revival. The influence of your sermons is excellent. Be of good courage! God will bless your efforts

for Him. Many people said, 'We want this man to come and stay in Pleven one month at least. Those who heard you, and others who were unable to attend the meetings want to see you once more in our city. The people are now willing to have your publications. Please send me as soon as possible, 30 copies of 'The Holy War,' 25 copies of 'On Life's Threshold,' 25 copies of 'What Think Ye of Christ,' and 30 copies of 'Pilgrim's Progress.' Be ready, for the way to Pleven is paved for you."

Mr. Nikla Omarbalief, the secretary of the city court in Babrovo, writes: "There are good reports of your meetings here amongst the citizens. They wish to hear you again, at least once a year. A great spiritual awakening is seen in the city since your revival meetings."

P. Christoff, from Gabrovo, writes: "Your sermons meant true salvation to my soul. I wish to thank you most heartily."

Zornitsa, a weekly newspaper in Sophia wrote, (Nov. 3, 1926.) "A report has reached us that Rev. Paul L. Mishkoff has been to Gabrovo, October 24th to October 30, conducting revival meetings in the largest theater, 'Aprilof.' Great crowds, running up to thousands attended the meetings each night, and many have been compelled to return, on account of the lack of room. The cultured class and the students attended the meetings. A great number of the Greek Orthodox priests were present also. On Sunday, October 24th, overflowing crowds blocked the large hall, while the half of the people were unable to get in. Mr. Mishkoff was compelled to deliver his message in the open air."

Missionary Stops for a Breathing Spell

It has not been easy to write you all this long report as we are in the midst of our Fall campaign, but I know how glad you will be to have it. We are extremely busy and came here only for a short time to breathe and are leaving again to continue our evangelistic meetings. The Lord's business surely requires haste. Next place to be visited is Lovetch, and then Sevlievo.

Speaking at the open-air meeting in Gabrovo, I saw a man taking a picture of the meeting. He promised to send me one card; I am forwarding it herewith to you.

Sad State of Many Refugees

We are continually being asked for clothing. In carrying the good news of salvation, we find many cases among the Refugees who are in genuine distress. These we relieve so far as we are able with the funds sent for this purpose, believing that a kindly act is the best way of recommending the Gospel of God's love to the dying world. Surely, we who are bountifully blessed, cannot suffer little children to die of hunger, nakedness and cold. The needs of these suffering souls constitute an appeal to every reader. **Will you help that we may help them?**

Five Food Kitchens Running in Philippople

And then we badly need funds to support our five kitchens for free distribution of food. One thousand women and children are daily looking to us for a bowl of hot soup and a piece of bread. If you could come with us to the places where these poor refugees are, and just glance for a few moments into their faces, you would know that already the winter has brought much unemployment, suffering and despair.

Please pray for us. In such a time as this we feel the great need of the fellowship of prayer. We thank you with all our hearts for the interest and sympathy you are showing towards our work and for the help and all the kindness we have received from dear known and unknown friends.

We acknowledge with true gratitude to God that our needs have been graciously provided for. We look to the same Lord that in the days to come nothing may be lacking for the carrying on of the work committed to our hands.

I am, in the best of bonds, Very sincerely yours,

PAUL L. MISHKOFF.

A WAVE OF SPIRITUAL AWAKENING

DEAR FRIENDS IN AMERICA:

You must not think that I am going to write to you about America, England or France. I have not been there. I have read about those Countries, that often-times they have wonderful religious arousing. People there confess their sins and begin a new life according to the teachings of Christ. I believed a long time ago that the Almighty God, in whose name were made those religious revivals, is the same God with us and is ready to visit us in the same way, if we are ready to pay the price of the revival.

I traverse our Country together with the Rev. Paul Mishkoff, our Evangelist. I spread out his advertisments and sell and distribute the books and tracts of our own edition. At every meeting I take my place at the entrance, so that I am able to see what takes place; how many people come in, and how many go back home on account of lack of room; how many of them buy our literature, what they say and the results and influence of the spoken words.

For the last fifteen days we visited the cities of Lovetch and Sevlievo, in the North Bulgaria. We had at our disposal the largest halls and yet they became too small. Our meetings were attended by thousands of people of all classes and callings. The meetings began at six o'clock, but the people came at four, because after five there would be no room. We were accustomed to see large meetings held by political leaders, but religious meetings no one could think of.

A book-store keeper told me, that he had lived in Lovetch for the last forty years, but he had never witnessed before what his eyes now see: so many people to attend religious meetings, half of the people standing up for lack of room, packed so close that they could hardly breathe,—such a scene had never been seen before.

Priests of the Bulgarian Orthodox Church, doctors, lawyers, clerks, teachers, merchants, men and women of all callings, working men and students of all grades—all these people composed the large audiences of our Evangelist.

The movement had the character of nation-wide excitement. All differences disappeared. Even those who always are delighted in finding out something to criticise, they, too, were among the first hearers. We felt that there was a power from on high which like a magnet draws these hungering masses.

At Lovetch we held nine meetings. The whole city was shaken. Approvals, admiration, strong feelings and real conversions,—such were the results. The religious literature, otherwise not sold so easily, here in our meetings is searched for. "The Pilgrim's Progress", "The Spiritual War", "Jesus is Coming", "Simple Life", "On the Threshold of Life", "What ye think of Christ", were sold and distributed very easily.

"After these meetings, one can hardly be given to evil doings," said a miller at a lunch room.

Pastor Mishkoff was invited in every city to speak to the pupils in our Bulgarian schools of learning. Oh, those young people! How earnestly, heartily, truly and ardently they absorbed everything they heard, and with great enthusiasm they decided:—Boycot to immoral literature and bad pictures; boycot to cinematographers who do not select their pictures, down with intoxicating drinks, boycot to the dancing halls and dancing courses." This was decided by raising and clapping of hands, and they went to work and to live for a pure, dry and Christian Bulgaria, following Jesus Christ.

At Sevlievo we had the same success as we had in Lovetch. Here we had ten meetings. The Culture Society gave us its Hall gratis, while the Mayor of the city supplied us with fuel. I was convinced that there is no stony soil in our country; on the contrary, wherever we went, we found that people are hungry for the truth of Christ and are coming to our meetings with great eagerness. We noticed that there was a spiritual wakening everywhere. May God bless the hard work of our beloved Evangelist.

I am sorry that we didn't have any conveniences to take some photographic views of the great multitudes, crowding our meetings, in order to give you a good idea of the great movement and the interest manifested in evangelical truth among our countrymen. As I am writing this article, I feel too feeble to give a true color to the picture.

You ought to have been here to attend our meetings and enjoy with us God's presence among our people. It was well remarked by an Examining Magistrate, who attended these meetings, here it is the case wherein the words of the Psalmist are fulfilled:—"Amidst great gatherings shall I praise God". Yours faithfully,

MARKO P. KARATANASOFF.

One of the Colporteurs under the Russia Evangelization Society.

AN INVITATION TO OUR EVANGELIST

"Dear Brother in Christ, Rev. Mishkoff,

"There is one year now since you were in Lom-Palanka, when, through some of our brethren and by a letter, we invited you to visit us and our village along the Danube. You promised us that you would do it at a more favorable time.

"We still remember you; your promise is fresh. You told us to have patience. Our church is in great awaiting. We long to see you, our able Evangelist, coming to us with fresh energy, a power from on high, menacing to overthrow the throne of Satan supported for centuries by ignorance and ruinous traditions.

"We urge you, Mr. Mishkoff, to come and speak to us, to our neglected peasants for their spiritual revival and betterment. We ask you to come and fight for the spiritual health, for the purity of mind and conscience, and the eternal salvation of our poor and degraded folks. We call you to come to combat with the bigotry, poverty, debauchery and wild partizanship. Come to show us the purity of life, the spiritual power of a loving heart, the power of submission to Christ's will. Let your warm messages kindle the fire of Christ's love. Our peasants know nothing about the meaning of Christ's redemption; they do not know that He was crucified and died for our sins, and was raised for our santification. Once in a while there comes to him some political agitator before the election campaign, tells him something about their platform and go their way; the poor peasants remain in ignorance and grow wild. There comes no beacon light with spiritual ray to scatter spiritual enlightment. Our peasants are with wearied hearts and there is a rich harvest for God's workers, but there are no reapers.

"Come and visit us; bring us some glad tidings and warm our hearts. Don't neglect us. Come and raise your powerful voice in our favor and encourage us. Give us the necessary instructions for Christian exemplary life; lead us with an impetus to the top of the mountain of transfiguration! Come and lead us to Christ! The winter season is most favorable for religious work among the villagers.

"Write us about your arrival so that we may meet you at the station. Please, do not neglect us. We have awaited you with great impatience; hearken to our call, come over and help us.

"With affectionate brotherly greetings,

Kovatchitza,
Dec. 16, 1926.

President: S. Kovatcheff.
Secretary: I. Avramoff.

Rev. P. Mishkoff has received invitations to speak in the following cities: Sophia, Iambol, Sliven, Haskovo, Nova-Zagora, Tchirpan, Sistove, Orchanie, Ichtiman, Roustchouk, Svilengrad etc. We invite the children of God to remember our Evangelist, Brother Mishkoff, in their daily prayers. He needs our aid. May the Dear Lord bless him and crown his Evangelistic campaign with success.

FAMINE CONDITIONS STILL PREVAIL

Philippople, Jan. 16.

My Dear Pastor Palmer:—

Please accept an expression of sincerest heart appreciation of your exceeding goodness in appealing to the readers of "The European Harvest Field" in behalf of our work and workers in Bulgaria. I am never disappointed in your interest and sympathy toward our Bible, Evangelistic and Relief work in this corner of the Old World.

Thus I take courage to beg of you to write a letter to the readers of the magazine, once more especially to help our free kitchens for the one thousand extremely poor refugees in Philippople. We badly need your assistance in this great relief work.

We have received 300,000 leva ($2500) contributed by the wealthy people of our city, and about 15,000 leva elsewhere. For this we have given 67,000 dinners. Now our funds are exhausted, and we are compelled to appeal to you for help.

In the name of starving mothers, clothed in rags; in the name of the children who stretch forth their pale little hands for a morsel of bread, I appeal to you. Poor creatures! They are in great destitution, and awful diseases are raging among them.

The moment is very critical; there is famine; the need is urgent, imperative. Let us do something to help these starving refugees, to save them from perishing. It is our sacred duty, and a privilege also.

May the dear Lord continue to graciously bless you and your coworkers and the work, as you push the battle to the gates in the service of our Coming, Yes, very soon Coming King! I am in the best of bonds, most cordially yours, Paul L. Mishkoff.

A SHORT REPORT OF ONE OF OUR BIBLE WOMEN

Jan. 17.

Dear Friends:

We are at the threshold of another New-Year! As we look back at the past twelve months, first of all we have to thank and praise the Lord for the many blessings He has bestowed upon us. We have been greatly blessed in the work, and while many things around us have changed—some of our friends have gone to the Other Land—some of them have changed—we have always had the Lord, The Friend who never changes—The Friend who satisfies.

And thinking of the New-Year, I see the great opportunities that lie before us. My sincere desire and prayer is that this year may be a Year of great spiritual revival; may many souls be brought to the feet of the Saviour and may our faith become stronger in Him who is able to save to the uttermost.

The last month of the year was a very cold one in Sophia. We had snow and cold winds and all that, was deeply felt by the poor people. One bitterly cold morning a poor weak mother came to my room, asking 20 leva to buy some medicine. She had the prescription in hand, but had no money to get the medicine. "I ought to be in bed," she said, "but what can I do? I have five little children, a husband without work for months and months, an old father ill, too; no money to call the doctor, and I had to go to the doctor myself. Even now, when I am talking to you I feel like fainting."

"I took down her name and address, gave her some money to buy the medicine and in the afternoon went to see her. Really, it was a distressing sight. On that awfully cold day, they had no fire, no food, and the mother ill. Everything was dirty and filthy. And the little children nearly frozen to death. I took down all their names and ages and they were among the ones that we could render a little help to for Christmas time. Christmas is one of the joyous festivals in the Year, but it does not bring joy to all. I feel especially sad for the starving refugees and their children and the sick babies.

We had a Christmas tree in our Sunday School Hall, where something was done for these children. Over 200 little bags of sweets, biscuits, walnuts and an apple in each, gave joy to a child. We had a little program, singing by the children, reciting and a pageant, "The Birth of Jesus." At the end of the social, all their mothers came and shook hands with me, thanking me for teaching their children these good songs and giving them the joy, which they can not have at home.

A week before Christmas I told the children the story about "Jesus", how He could not find place in the homes of the rich people, but was accepted in a very poor widow's cottage. One of the little girls was deeply touched by that story, went home and told her mother. And at the end, the child said,—"Mother, the teacher said we can **have** Him now, we could accept Him now, and in doing everything for the other people we are doing it for the Lord".

The mother was a vain, worldly woman, but the words of her only child made such an impression to her that the whole day she was pondering over them. The next Sunday she said to her child, "I shall come with you to that Sunday School, and I want to see your teacher". After the lesson was over, she came to me and said: "Oh, I am very thankful that I came. I've never stopped to think of my soul. I've cared for my body, for the material needs, for this life only, but from now I shall do different, I shall come again; I like this place".

What we are doing for the children we are doing for their parents, and this is not the only case where a child has brought the parents to see which is the right path of living.

During these last weeks I've been on my feet from morning till late in the evening visiting the poor, the refugees, the hospitals and not once I've used the tram. I am thankful for the health that I am enjoying and the strength that I have; it is simply marvelous. Some times I come back very tired and say to myself: "Tomorrow I shall not do so much, it is really tiring," but as the new morn comes the great need of the people is before me, and I start afresh with His help. He really gives strength and wings to the weak and some times I feel that I am not walking, but simply flying. For my greatest pleasure in this life is to give joy to others, and help the needy ones.

I mentioned in my last report some poor fallen girls, whom I visited in the Hospital. Some of them came out, and were looking for a place where they could serve, but it is very difficult to find them a

home. Every Thursday and Sunday afternoon I go to Hospitals; the sick are looking and longing for my coming to hear a word of comfort and about Jesus. Not long ago a woman was dying; her old mother was by her bed side. The daughter was holding her mother's hand, and in agony crying: "Mother, mother, stay here! I am afraid; I am dying"!

I heard these words, and went to that poor old woman, put my hand on her arm, and said: "Mother, you are not alone—Jesus knows about your trouble and sorrow. He is near you even now. Tell Him all, lean on Him." She looked at me and said, "Thank you; I don't know you, Miss, but I wanted some courage; my daughter is very ill; she is dying as you see. She is in a great pain and struggle, pray for her."

There by that dying bed, I prayed, and the old mother said: "Yes, Lord, take her to Yourself, she has had enough of this life, I thank Thee, that Thou hast sent this lady to us in this time of trouble." The next time when I went to the Hospital, she was not there. I asked the nurse, and she told me, that she died that very day, soon after my going away.

Our Mothers' Meetings have been a great encouragement. In the last one I read to the women a very interesting report of the work in India, China and Japan. It is helpful to hear how people in other lands are working for the Lord

Our Bible work is very encouraging. Some times I feel the day is very short; there is so much to be done. And we must do the work of the Lord, while it is day; the night cometh, when we can not work.

Pray for us—that this New Year, begun with Him, may be used for Him and His glory.

Very sincerely in Master's service,
MISS ANN L. MISHKOVA.

ANOTHER BIBLE WOMAN REPORTS

Mrs. Mechenova, one of our Bible women, writes:

"During November and December I visited 397 families, speaking to 3936 persons about their salvation. We had 17 Womens' meetings, with 256 women, and 186 children. I have twice visited the villages of Boyana, Pavlovo and Krasno Selo, speaking in open-air meeting and in many houses. I have distributed some clothing, shoes, and money, given to me by our able friends in this place. In my visitations I meet many sad cases, and it is a great sorrow to me that I am with empty hands and not able to do much for the starving women and children.

"I have distributed 1684 tracts and Gospels. Five of my converts were baptized and received in Church membership. Pray for this work."

MINISTERING IN HIS NAME

We have distributed 500 grocery parcels to five hundred poor families for Christmas, costed 45,000 leva, about $350.

We need funds to continue the good work of our five Kitchens, where 1,000 persons receive daily food gratis. Our funds are already exhausted, and I am afraid that we shall be compelled to close the doors of our Kitchens if funds from out side will not be sent.

Our Committee Bishop Hariton, General Bogdanoff, and myself as Treasurer are doing our best to raise funds for the support of this needy work. But we feel that we need you. Please, come to our help, and assist us in every possible way.

Your help is urgently needed in the name of these 1,000 persons who are daily looking to us for their daily bread. Hear the cry of the starving children, look at the tears of the unfortunate women, and try to show them a little bit of human love. Yes, God loves them all; we believe and know this fact. Do we love them? Love means giving, sacrifice.

"Give ye them to eat", said our Saviour and Master. God bless you, all. I am in the best of bonds, very sincerely yours,

PAUL L. MISHKOFF, *Superintendent.*

Philippople, Bulgaria,
Jan. 8, 1927.

P. S. I hope to get some special help for the Russian boys and girls in Peshtera in response to their own appeal, I have sent to you.

AN APPRECIATION FOR HELP RECEIVED

The following communication shows the method taken by the needy brothers and sisters to convey to Brother Mishkoff their thanks for the relief ministry which has been going on under his direction in Philippople this winter, and in which our American Christian friends have had a blessed share.—*Editor.*

Philippople, Dec. 28.

To the Highly Esteemed Representative of
The Russian Evangelization Society,
Mr. Paul L. Mishkoff.

KIND SIR, MR. MISHKOFF:—

Allow me to express, in the name of the Russian Refugees in Philippople, the feelings of most fervent thankfulness for your brotherly and benevolent treatment toward the needy, robbed and unfortunate Russian Refugees living in a foreign land, who, for the sake of righteousness and faith, are enduring cold, hunger, illness, tormenting and other calamities.

You have relieved our unparalleled sufferings and torments. As a historical souvenir and as a token of our thankfulness to you, we beg of you most humbly to accept an honorary membership in our Municipality, as proclaimed in our meeting held December 28, 1926, in support of which I add herewith an edict (certificate), which we beg of you to receive.

We pray to God to grant you health and felicity, and to keep you long years for the glory of the generations and for all Bulgarian people.

The Chief of the Municipality,
(Signed) A. VASILEFF.

A READER OPENS THE HEART

READ CAREFULLY AND PRAY ABOUT IT

Jan. 26, 1927.

DEAR MR. SMITH:

I have just finished reading prayerfully your letter of January 15. It actually made my back ache, as well as my head and heart. It makes me sick at heart when I contrast the spiritual hunger that there is in Europe among so many people there and the lack of it among people here.

Two different people in this town have told me how they use their Bibles, by various signs, as a fortune telling book. One of them is a gray-haired grandmother and the honored President of the Ladies' Aid Society of the Baptist Church in this town.

I believe I could easily count the people on the fingers of one hand who in this town ever read their Bibles because they are actually hungry for it. The most of the people own their own homes and one or more autos,—and Missions,—well, I am ostracised from all the churches because of my zeal, which they say is for God, but not of God.

I have a cousin, by marriage, who is a millionaire many times over; they travel almost constantly. I have again and again written to them, enclosing the appeals that I have received in behalf of the people of Europe. They have never written or spoken one word to me as to whether they have responded financially to these appeals. Therefore, I am writing you to ask you if you will please write them yourself. If you will, I will promise you to pray earnestly in your and their behalf, that they will respond with a large sum of money. They can do it easily.

(Then follows the name and address of the millionaire mentioned, and the name and address of the writer. The agreement has been made; more than one is praying, and one is writing. You can join in the prayer, and thus in the labor of winning gifts to be laid up as treasure in heaven.—*Editor.*)

MISS KAUFFMAN ON THE FIELD

Znojmo, Czechoslovakia,
March 2, 1927.

DEAR BROTHER SMITH:

I landed in Germany on February 14, and arrived in Znojmo a week later. The steamer was delayed on account of a heavy fog. I am glad to report that I was not ill on the journey across the Atlantic, though the water was rough at times. Brother Lukesh met me at the steamer, and was very kind in looking after my needs and baggage.

So you know I am here and am happy in His service. A place where we can have the services and dwelling rooms together is the greatest need I can see so far. That would enable us to arrange the Sunday School work and save the time of going back and forth. We are handicapped because of this, so please pray with us that the way will open soon.

L. EDNA KAUFFMAN.

HOW RUSSIA DOMINATES

THE

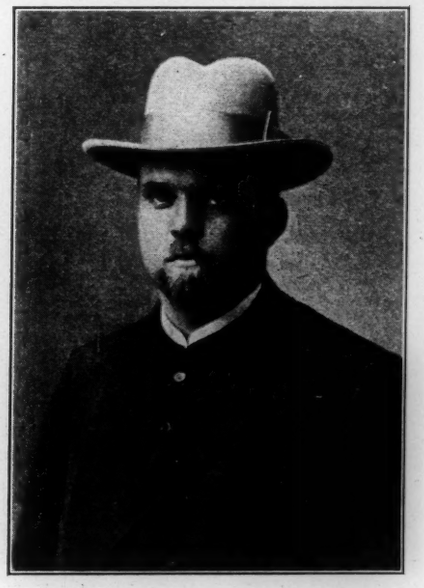
EASTERN HEMISPHERE

REV. CHARLES LUKESH

Active in the Lord's service in Czechoslovakia, which is home ground to him.

A COLPORTEUR IN THE MARKET PLACE

One of our Bulgarian workers witnessing for Jesus Christ and offering His Word to the hearers.



REV. PAUL L. MISHKOFF

A Moody Graduate and Zealous evangelistic worker in Bulgaria, where he leads seven workers.

A DOBRININ

Whose Missionary journeys take him to Lapland, Finland, Latvia and Esthonia and whose Epistles and Magazine, "Faithfulness," are read in twelve countries.